

Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



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Cover Illustration: View of Trenches AS91-N and AS92-T (the kitchen and milling area inside the fort at 'Abu Sha'ar, looking southeast, Red Sea in background).

UNIVERSITY OF DELAWARE ARCHAEOLOGICAL PROJECT AT 'ABU SHA'AR: THE 1992 SEASON
Steven E. Sidebotham

Editor's Note: Dr. Sidebotham's excavation reports have appeared regularly in this Newsletter. He teaches history at the University of Delaware when not conducting field seasons in Egypt.

The 1992 season of excavation at 'Abu Sha'ar/Deir Umm Deheis (27° 22' N, 33° 41' E) on the Red Sea coast ca. 20 km north of Hurghada (Fig. 1) continued work undertaken in the area in 1987¹, 1989², 1990³, and 1991.⁴ Fieldwork in 1987 disproved earlier scholars' identifications of the site with the famous Ptolemaic-Roman emporium of Myos Hormos.⁵ The installations were not a commercial port, but rather a late Roman/Byzantine fort and related contemporary facilities dating from the early fourth to seventh centuries and, possibly, later.

The excavations in 1992 concentrated primarily on the fort at 'Abu Sha'ar and also continued clearing portions of hydraulic installations and water pipes adjacent to a well ca. 940 m west of the fort.⁶ The eastern wall of the fort at 'Abu Sha'ar was only ca. 25-30 m from the Red Sea at high tide. The outer fort walls were ca. 77.5 m long N-S x ca. 64 m long E-W, ca. 3.5-4 m high and ca. 1.5 m thick. There were two gates: one at the center north wall and a larger portal at the center west wall. There were 12-13 quadrilateral towers along the enceinte two of which

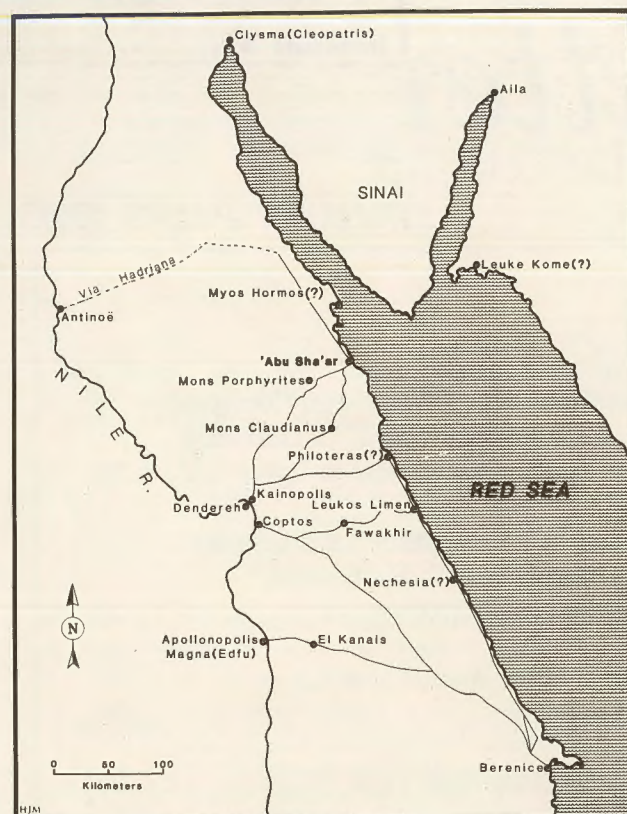


Fig. 1 Red Sea coast in antiquity

flanked the western gate and two the northern. These towers were originally higher than the adjacent fort walls (see infra: Trench AS92-W). The fort interior contained barracks (*centuriae*), a headquarters (*principia*)/church, an administrative building or commandant's quarters, storage magazines (*horrea*) and a kitchen, food preparation and milling installation east of and adjoining the *horrea*. Thirty-eight to thirty-nine rooms, used at least partially for storage, abutted the interior fort walls on all four sides. A colonnaded street running E-W connected the west gate to the intersection with the N-S street in front of the entrance to the *principia*/church (Fig. 2).

The outer fort walls were built of gray igneous cobbles, much of the gates' superstructures, tower facades, door frames and door jambs inside the fort were made of white gypsum ashlar. The top-most courses of the towers flanking the gates were of kiln fired bricks. The lower portions of building walls inside the fort were of igneous cobbles some with insertions of white gypsum chinking stones and a few with green-olive-yellow clay plugs. Upper sections of building walls inside the fort and portions of the fort gates were of mud brick. All these building materials, except perhaps for the fired bricks, were locally acquired.⁷

The project excavated eleven trenches this season. These included two (AS91/92-R and AS91/92-

S) begun in 1991, but only completed this year. AS91/92-R (6 m N-S x 9 m E-W) was in the eastern end of the southern-most *horreum* inside the fort (see infra) and AS91/92-S (3 m x 3 m) was in the southeastern-most corner of the putative administrative building/commandant's quarters.

The remaining nine trenches included AS92-T (7 m N-S x 10 m E-W) which was a milling installation north of AS91-N where, in 1991, a large circular (3.4 m in diameter) brick oven had been excavated. The mill stones found in AS92-T were made of fragments of black basalt and smaller stones of white limestone bonded together with bitumen.⁸ Several large and many small fragments of these mill stones lay strewn about the northern half of the trench. An entrance on the eastern side of the building gave access to the kitchen-milling area from the adjacent street. In the extreme northeastern corner of the trench was a second doorway later blocked off, no doubt, in part to accommodate the construction of a plastered basin. The presence of olive pits suggested that olive oil was prepared here and ran into the plastered basin.⁹ Grain (whether wheat or barley has not yet been determined) was also undoubtedly ground into flour here in preparation for making bread in the adjacent oven.¹⁰

Immediately north of AS92-T was trench AS92-AA (10 m N-S x 3 m E-W) the purpose of which was to determine the function of some small rooms immediately adjacent to the milling installation and abutting and immediately east of the northern-most *horrea*. AS92-AA encompassed parts of three rooms, part of the southern wall of the *principia*/church and a portion of the street between the southern wall of the *principia*/church and the building block containing the small rooms and the *horrea*. Access to the small rooms in AS92-AA was from the milling installation (AS92-T) only. Recovery of numerous amphora fragments and fine plastering of the floor and walls of the smallest of the three rooms (similar to the small room west of the circular oven found in AS91-N in 1991) suggested that these were food storage or preparation areas. The remaining two rooms also had white plaster floors, the northern-most, however, had a floor surviving in only a very fragmentary state. Two unidentifiable AE follis coins of the First Tetrarchy (284/293-305) or, possibly, the Second Tetrarchy (305-306) were recovered from these rooms.

The eastern end of the southern-most *horreum* of the fort (AS91/92-R), begun in 1991 and completed this season, revealed collapsed mud brick in the interior with the later addition above this mud brick tumble of several courses of white gypsum ashlar. These ashlar were not atop the original gray igneous cobble walls of the *horreum*, but, rather, inside the

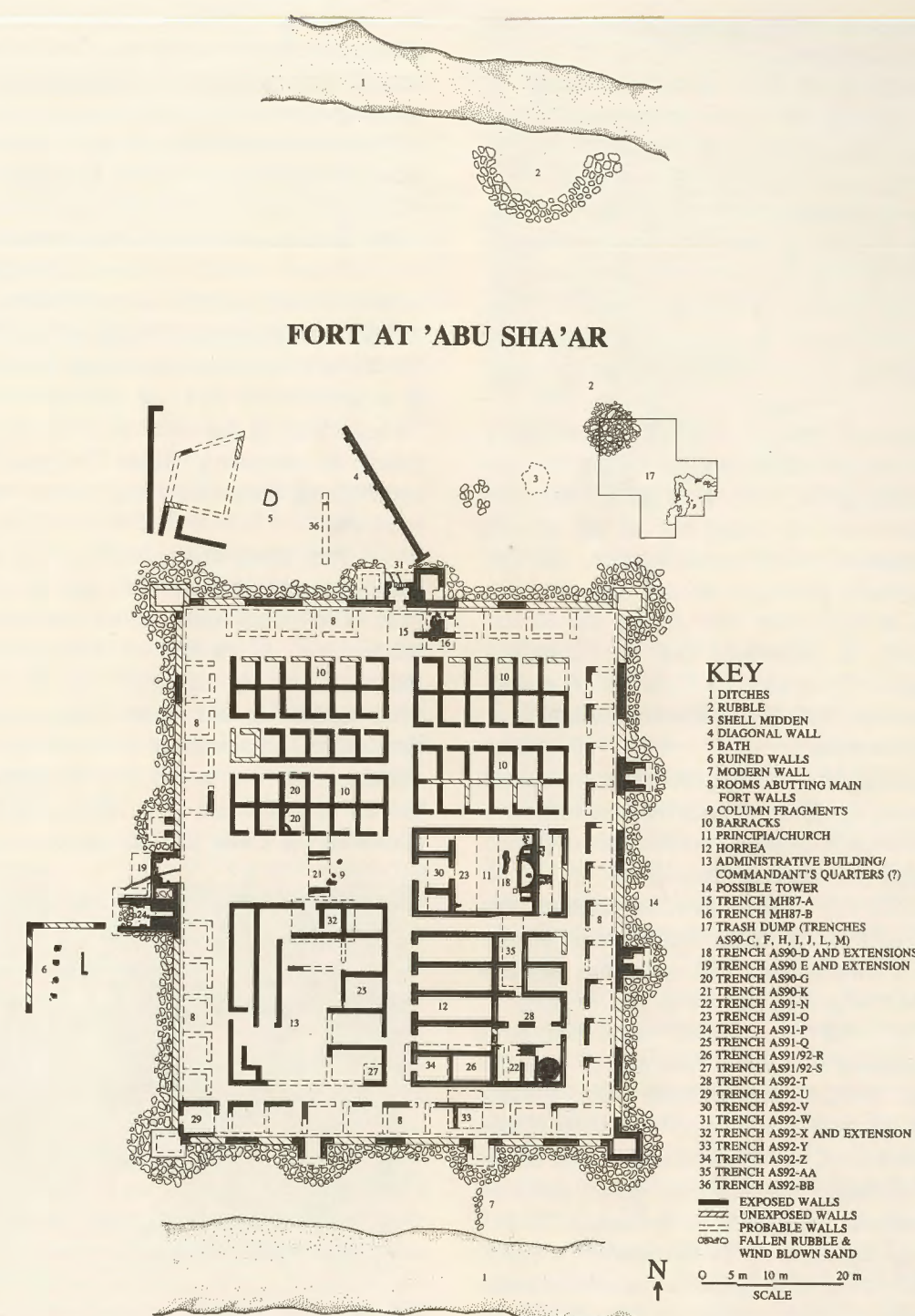


Fig. 2 Fort at 'Abu Sha'ar

original building and well above the original floor level of the *horreum*. There was a southern wall, but no northern wall of ashlar in AS91/92-R. A cross wall inside the *horreum* built of these same white gypsum ashlar cut across the middle interior of the original *horreum* in AS91/92 R. This cross wall had a door which was later blocked.

Trench AS92-Z (6 m N-S x 5.5 m E-W) lay immediately west of AS91/92-R. Excavations in

AS92-Z also uncovered white gypsum ashlar, but at a lower level than those in AS91/92-R. The ashlar in AS92-Z abutted the interior of the original gray igneous cobble walls of the *horreum* on the south, west and north. Several of the blocks had gaming boards carved on their surfaces. AS92-Z and the baulk between AS91/92-R and AS92-Z revealed several sections of fallen mud brick and mud brick vaulting. At this time we have no explanation for the later

function of this *horreum* whose interior was remodelled with white gypsum ashlar.

Trench AS92-Y (5 m x 5 m) was south of AS91/92-R and encompassed part of the street which separated the southern wall of the *horreum* in AS91/92-R from the northern wall of a room abutting the main southern enceinte of the fort (in AS92-Y). Discovery of a number of amphora fragments suggested that this room was for storage. A large catapult ball (14.6 kg, 0.80 m in circumference) made of white gypsum lay on the floor of the room protruding from the south baulk near a tower which abutted the main fort wall.

At the eastern end of AS92-Y a jerry-built installation of stones abutted the southern (interior) face of the wall separating the room from the street to the north. This feature was associated with an ash deposit and may have been a crude oven or furnace. Another rectangular rupestral platform abutted the northern (exterior) face of the room wall facing the street. Although smaller, it resembled the one found in AS92-X and Eastern Extension of X (see *infra*) and its function, like that in AS92-X and Eastern Extension of X, remains undetermined.

In the building block in the southwestern corner of the fort interior, labelled the putative administrative building/commandant's quarters, we completed Trench AS91/92-S begun last season. Excavations in Trench AS91/92-S, which lay in the extreme southeastern corner of the edifice, revealed that corner of the building block's cobble walls and numerous wooden roof beams fallen onto a patchy white plaster floor.

Also in the so-called administrative building/commandant's quarters we placed a large trench labelled AS92-X joined later with Eastern Extension of X (6 m N-S x 9 m E-W). AS92-X and Eastern Extension of X lay at the northern end of the building and included the edifice's main entrance leading from the *via principalis* to the north. Trench AS90-K also lay immediately to the north.¹¹ AS92-X and Eastern Extension of X contained several cobblestone cross walls plus an earlier mud brick wall or surface at a lower level—the latter in the southeastern part of the trench. Excavation revealed one or, possibly (but less likely), two levels of white plaster flooring, in some places covered by what appeared to be a heavy, but evenly distributed layer of salt encrustation. Tumbled mud bricks and fallen wooden roof beams, in some places with bundles of *juncus arabicus* and date palm branches (*phoenix dactylifera*) atop, rested on portions of the floor. This indicated that mud brick walls had originally rested on the cobble ones, a typical construction method used in most buildings inside the fort. Bundles of *juncus arabicus* also lay outside the

door leading to the *via principalis*. A rectangular platform built of cobbles and broken gypsum ashlar abutted the outside face of the northern wall of this building towards the eastern end of the trench. It projected towards the southern stylobate in the street found in AS90-K in 1990. It closely resembled the platform found in AS92-Y (see *supra*), but like the latter, its function remains unknown at this time.

Trench AS92-U (5 m x 5 m) (Fig. 3), in the extreme southwestern interior corner of the fort, revealed architectural details and dimensions of the fort's southwestern corner tower. It was evident prior to excavation that this was the largest of the fort's 12-13 towers along the enceinte. Lookouts stationed here could, if necessary, alert the garrison of visitors approaching from the 'Abu Sha'ar-Nile road to the southwest.

This tower preserved fourteen courses of large white gypsum ashlar resting on a gray igneous cobble base. The extant tower height was 3.69 m, but large quantities of fallen ashlar in the trench and outside indicated an original height which was substantially greater. Just to the north was a second tower-like feature built in a manner similar to the tower itself. It could not be determined how this structure related to the tower nor could it be discerned how one gained access to the tower though we presume by a staircase



Fig. 3 Trench AS92-U looking northwest

outside the excavation area to the west or, more likely, by a ladder no longer extant.

A large threshold-like block—made of gray igneous cobbles, wood and sherds mortared together and covered with white plaster—protruded well above the two ancient surfaces (see *infra*). This block joined the northeastern corner of the tower to the tower-like structure.

Two cross walls running E-W, one at the

southern and the other at the northern end of the trench preserved cobble walls covered with patchy white plaster. Atop these survived sizeable stretches of mud brick walls. There were two types of mud brick: the usual with straw and a second type with a more sandy-pebbly consistency which lacked straw, called *jeluse* by our Egyptian laborers. The latter was used in the original construction of the mud brick sections of the walls in AS92-U with the upper courses (perhaps later repairs) made in tempered mud brick. The mud brick phases in AS92-U do not, however, provide dating evidence for the general use of these various kinds of bricks throughout the fort and clearly both types of mud brick were in contemporary use in the fort; both the west gate (excavated in 1990) and the north gate (excavated this season, see *infra*) had portions originally constructed in tempered mud brick.

There were two periods of flooring in AS92-U: an earlier white plaster floor analogous to surfaces found elsewhere throughout the fort in the earliest phases and a later green-olive-yellow clay floor similar to ones found in several other locations inside the fort. Both floors were very badly worn. Initially, what appeared to be a robber trench cut E-W through these floors, but we now believe that this "robber trench" merely represents an area worn by heavy pedestrian traffic in antiquity. Excavators discovered a catapult ball of white gypsum weighing 9.0 kg and measuring 0.69 m in circumference in this trench. This may (as in the cases of AS91-P: the tower flanking the southern side of the west gate of the fort excavated in 1991 and AS92-Y) suggest that a catapult was mounted in this tower at one point in its history.

Trench AS92-V (12 m N-S x 3 m E-W) was towards the western end of the *principia*/church interior. It comprised a small southern room, a central corridor area which led from a door facing the street (outside the excavation area) into the building and a northern room. Few artifacts were recovered here (which was the case with all trenches excavated inside this building in 1990 and 1991).

The cross walls between AS91-O and AS92-V were contemporary with the period of original construction of the *principia*. Green-olive-yellow clay flooring survived in the corridor area, but not in the adjacent northern and southern rooms. This suggests that these latter two areas received little or no use in the later (ecclesiastical) history of the building. The igneous cobble walls of AS92-V had plaster only on those portions in the corridor area. The portal leading from the corridor to the main interior room of the *principia*/church had door jambs of white gypsum ashlar. The cobble walls were originally topped by mud brick probably of a height approximately equal to



Fig. 4 Trench AS92-W looking north

that of the lower cobble walls, viz. ca. 1.24 - 1.44 m for an estimated total original wall height of ca. 2.48-2.88 m for this section of the *principia*/church.¹² Some of the cobble walls of the northern and southern rooms had white gypsum chinking and plugs of green-olive-yellow clay inserted among the stones.

Excavations in Trench AS92-W (5 m x 5 m) (Fig. 4) at the north gate of the fort revealed impressive architectural and epigraphic remains. The architecture here was similar to that found at the west gate in 1990 in Trench AS90-E and E Western Extension.¹³ The northern gate was, however, smaller than its western counterpart.¹⁴ Excavation expanded AS92-W slightly to the east of the original 5 m x 5 m trench in order to uncover portions of the west face of the tower flanking the north gate to the east. The tower itself was also partly cleared (although not inside the trench) to ascertain its overall area dimensions. These were ca. 5.60 m N-S x ca. 4.26 m E-W. The outer tower walls (like those of AS91-P) were of white gypsum ashlar and were ca. 0.70-0.80 m thick laid in a header and stretcher fashion. The tower interior (which remained unexcavated except for partial surface cleaning) was filled with gray igneous cobbles and white gypsum ashlar mixed with soil and rubbish including papyrus—the latter clearly discarded at a later date.

Sections of the exposed northern gate and adjacent tower to the east revealed igneous cobble courses beneath the white gypsum ashlar; the latter type of stone composed the bulk of both the arch-gate and tower facades. The gate had a threshold composed of four gypsum blocks. A gaming board had been carved into the top of the western-most of these blocks.

There were originally six pivot and locking blocks for the wooden gate (no longer extant) similar to those found at the western gate in 1990. In AS92-W four of these blocks survived *in toto* and part of a fifth. The pivot block in the northeast was lost; that in the northwest survived only in part. All were made of white gypsum ashlars.

Excavation revealed that the arch over the north gate plus the crenelated battlements above it survived substantially intact fallen north and away from the gate. These lay under just a few cm of wind blown sand. The north gate and arch over it were covered with numerous graffiti and Christian crosses in a variety of shapes and sizes. Part of this arch had been uncovered and drawn in 1987,¹⁵ but detailed work here this season allowed more precision in reconstructing the general appearance of the gate-arch complex. Overall height of the gate from the top of the threshold to the top of the crenelations was ca. 5.33 m.¹⁶ The gate facade from the western face of the eastern tower to the (approximate) eastern face of the western tower (unexcavated) was ca. 6.40 m. The arched entrance itself had a maximum opening (from the top of the threshold to the top-most part of the arch intrados) of 3.06 m. The gate-arch opening was 2.18 m wide at the threshold.

The arch itself comprised thirteen voussoirs resting on two impost blocks with elaborate mouldings (Fig. 5) all of white gypsum. As one approached the



Fig. 5 Reconstructed upper portion of north gate facade (Trench AS92-W).

north gate-arch from the north on the right (west) was an impost block which bore a Christian inscription in Greek: *Eis Monos Theos Ch[r]istof[s]* (There is one God only, Christ)¹⁷ with a second line now effaced. It sported a palm branch, a pagan and Christian symbol of victory. It measured 65-70 cm long x 54 cm wide x 25.5-26 cm thick (Fig. 6). As one approached the north gate-arch from the north on the left (east) the intrados of the three lowest eastern-most voussoirs of

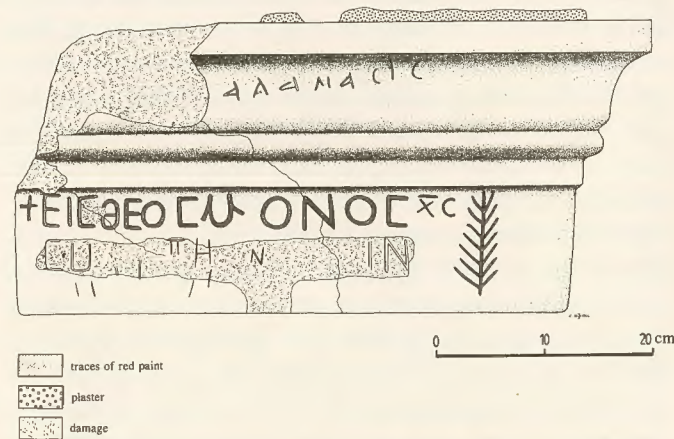


Fig. 6 Greek ecclesiastical inscription from western impost block of arch at north gate.

the arch bore an elaborate ecclesiastical inscription in Greek with letters highlighted in red paint. A tentative translation was:

I implore you, Lord, oh God of our fathers Abraham and Isaac and Jacob and of all the saints and of the holy Mary, the Mother of God, oh (?) holy Trinity, have mercy upon our sins and upon your poor servants, being there (?) at your coming, Lord Jesus Christ.

The combined overall dimensions of the blocks on which this inscription appeared were 85.5 cm long x 60.5 cm wide x 45-45.4 cm thick (Fig. 7). Mention of the term *Theotokos* (Mother of God, i.e. Mary) on this latter inscription may provide a chronological clue for dating it. This term, while unofficially used throughout the fourth century, was not officially recognized until the Council of Ephesus in 431.¹⁸ Our inscription may post-date this period.

Presumably, Christian pilgrims visiting the site carved the numerous graffiti and crosses on the north gate and arch. The relative dearth of such doodlings at the western gate of the fort¹⁹ suggests that that portal had probably fallen out of use by the ecclesiastical phase and that the northern gate was the main, if not only, entrance used in that later period.

The 13 voussoirs of the arch varied in size with the largest measuring 45-45.2 cm long x 27-38 cm wide x 56 cm thick. Twenty consol blocks with simple mouldings—less elaborate than the seven found at the west gate in 1990 and 1991—rested above the voussoirs and also ranged in size. The largest was 33-41 cm long x 25.8-27 cm wide x 14.5 cm thick. The smallest was 31-38 cm long x 8.1-9.8 cm wide x 14.5

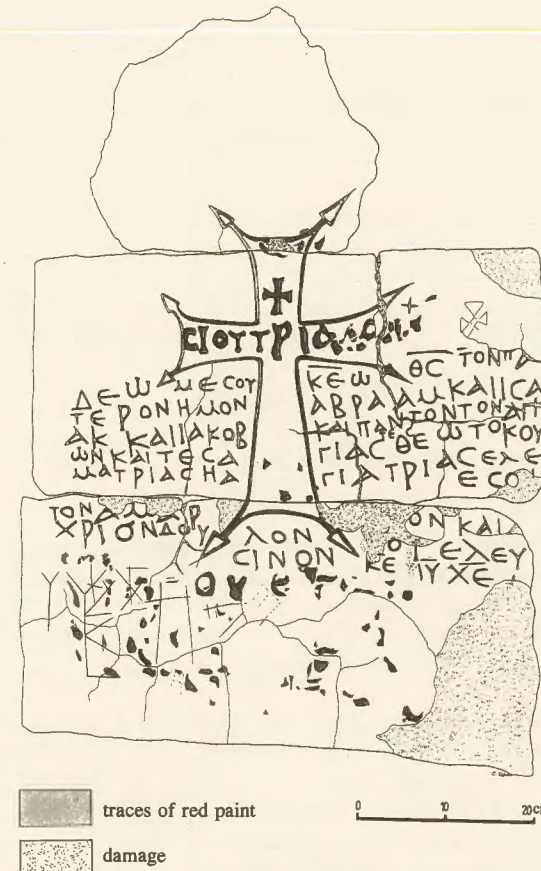


Fig. 7 Greek ecclesiastical inscription on intrados portions of eastern voussoirs of arch at north gate (Trench AS92-W).

cm thick. There were very slight traces of red and yellow paint on plaster on some of the architectural elements of the gate-arch, but the paint and plaster were not as well preserved as they had been on fragments from the west gate.

North of the gate threshold a later phase of building activity included the addition of curbing stones made of white gypsum ashlar which headed towards the northwest. Initial interpretation was that this curbing and the road it bounded led to the bath.²⁰ We speculated that the bath may have been converted into a baptistery in the ecclesiastical phase of the fort's existence, a possibility in the Coptic church where the baptistery did not necessarily physically adjoin the church itself.²¹ No definite purpose for this curbing, however, could be ascertained (cf. AS92-BB infra).

Inside the gate itself were patchy remnants of a white plaster floor similar to other floors found throughout the fort associated with the earliest military phase. Scrappy portions of a late green-olive-yellow clay surface also survived. There was, then, clearly, a period during which a huge quantity of shell (mainly conch: *strombus bulla*) was discarded in the gate and outside it to the north. Above this debris inside the gate were paving stones made of white gypsum ashlar no doubt reused from one of the towers or, perhaps,

from the western gate of the fort. At this time it seems that both the green-olive-yellow clay surface and the later ashlar were associated with the ecclesiastical phase of activity at 'Abu Sha'ar. Determination of a more detailed chronology for these two later strata depends, however, upon ceramic analysis from this area which is still in progress.

Prior to this season we knew that the *principia* had been converted into a church by the late fourth/early fifth century.²² We also believed that the site was of some importance to early Christians due to the discovery in 1990 of parts of adult human male bones wrapped in cloth found in a crudely built structure immediately west of the apse. We believed, at that time, that these were the remains of a martyr or saint. The graffiti, crosses and inscriptions found at the north gate this season strongly suggest that the fort at 'Abu Sha'ar had been converted into an important Christian ecclesiastical center, perhaps with an associated cult of a martyr or saint, in its latest period of occupation. At that time the fort/ecclesiastical center seems to have been an important pilgrimage site. The location of churches inside Roman forts in the east in the fourth and subsequent centuries is not unusual²³ and the conversion of abandoned Roman military installations into monastic centers in the east particularly in Judaea, Syria and Palestine was a common phenomenon in late antiquity.²⁴ The fort at 'Abu Sha'ar seems to have been one of these forts so modified.

AS92-BB (10 M N-S x 1 m E-W) lay north of the fort and immediately east of the bath. After



Fig. 8 Portions of cleared hydraulic installation ca. 940 m west of fort at 'Abu Sha'ar, looking south.

discovering the later curbing stones leading from the north gate (cf. AS92-W supra) we wanted to learn whether these might have continued towards the north-west to join with the bath. If they had we could have made a strong case for suggesting that the bath was later converted into a baptistery. We found, however, no curbing stones in AS92-BB, but, rather, the remnants of a wall poorly built of a single white gypsum ashlar, a single fired brick and some tempered mud bricks associated with fallen white plaster at the northern end of the trench. This architecture raised additional questions about the existence of other structures north of the fort. Excavators also recovered minor deposits of ancient rubbish from this trench.

Work undertaken at a well and hydraulic installations ca. 940 m west of the fort in 1987, 1990 and 1991 continued in 1992. Project personnel cleared three sets of terra cotta pipe lines. One led eastward to the west gate of the fort and we estimated it to have comprised approximately 2000 lengths of pipe. Two other sets of pipes supplied hydraulic installations, composed of fired brick and mortar, (Fig. 8) close to the well.

The University of Delaware plans a final season of excavation in the 'Abu Sha'ar region in the summer of 1993.

Endnotes

* The University of Delaware Project wishes to thank Dr. Mohammed Ibrihim Bakr and Dr. M. Balboush in Cairo, Dr. Mohammed El-Saghir in Luxor, Mr. Rabia Hamdan in Qena and our inspectors Mr. Abdel Rigal Abu Bakr Mohammed Abbas and Mr. Mohammed Mahmoud Mohammed. Mr. Ted Brock of the Canadian Institute in Cairo provided a vehicle. Funding for the project was provided by Dumbarton Oaks, a General University Grant from the University of Delaware, an International Programs Mini-Grant from the University of Delaware, private donors and paying volunteers.

¹S.E. Sidebotham, J.A. Riley, H.A. Hamroush, H. Barakat, "Fieldwork on the Red Sea Coast: The 1987 Season," *JARCE* 26 (1989): 127-166.

²S.E. Sidebotham, "Lure of the Desert Road," *Archaeology* July/August 1989: 58-60; S.E. Sidebotham, R.E. Zitterkopf and J.A. Riley, "Survey of the 'Abu Sha'ar - Nile Road," *AJA* 95,4 (1991): 571-622; S.E. Sidebotham, "A Limes in the Eastern Desert of Egypt: Myth or Reality?," in V.A. Maxfield and M.J. Dobson, eds., *Roman Frontier Studies 1989. Proceedings of the XVth International Congress of Roman Frontier Studies* (Exeter: University of Exeter Press, 1991): 494-497; S.E. Sidebotham, "Römische Straßen in der ägyptischen Wüste," *Antike Welt* 22,3 (1991): 177-189.

³S.E. Sidebotham, "University of Delaware Archaeological Project at 'Abu Sha'ar, the 1990 Season," *NARCE* 153 (spring 1991): 1-6; S.E. Sidebotham, "Preliminary Report on the 1990-1991 Seasons of Fieldwork at 'Abu Sha'ar (Red Sea Coast)," *JARCE* 31 (1994): forthcoming.

⁴S.E. Sidebotham, "A Roman Fort on the Red Sea Coast," *Minerva* 3,2 (March/April 1992): 5-8; S.E. Sidebotham, "The 1991 Season of Archaeological Fieldwork at 'Abu Sha'ar (Red Sea Coast), Egypt Conducted by the University of Delaware," *Archaeological News* 17 (1992): 31-34; Sidebotham (supra n. 3): forthcoming.

⁵Sidebotham, *et al.* (supra n. 1): 127-133.

⁶For location see Sidebotham, *et al.* (supra n. 1): 129 fig. 2 no. 5, 146.

⁷For gypsum see T. Barron and W.F. Hume, *Topography and Geology of the Eastern Desert of Egypt Central Portion* (Cairo: National Printing Department, 1902): 192-197, 266-267. I want to thank Prof. James A. Harrell of the Geology Department, University of Toledo for this citation.

⁸Prof. Harrell examined pieces of one of the mill stones and in a personal communication dated October 18, 1992 described them as follows: "The black volcanic rock would be described as a 'vesicular olivine basalt.' Outcrops of such rocks are extremely widespread in western Saudi Arabia and in places are found along the east coast of the Red Sea... The other two samples are both limestone. There is a soft, medium-grained, porous variety that appears to be a 'modern sediment' from the salt flats or nearshore zone; and the other one (with the asphalt encrustation) is a hard, fine-grained dense variety that probably comes from the Tertiary formations exposed in the hills to the west." Cf. Barron and Hume (supra n. 7): 160.

⁹Cf. R. Frankel, "Some Oil Presses from Western Galilee," *BASOR* 286 (1992): 39-71.

¹⁰For more on mill stones in general see L.A. Moritz, *Grain-Mills and Flour in Classical Antiquity* (Oxford: Clarendon Press, 1958): *passim*.

¹¹Sidebotham, *NARCE* (supra n. 3): 4 for a description of Trench AS90-K.

¹²In 1990 the excavation of Trenches AS90-D, D Southern Extension, D Northern Extension and W Western Extension provided evidence which suggested that the original height of the eastern end of the *principal* church was ca. 2.38-2.40 m.

¹³Sidebotham, *NARCE* (supra n. 3): 2-3.

¹⁴Cf. Sidebotham, *et al.* (supra n. 1): 137; Sidebotham, *NARCE* (supra n. 3): 2-3.

¹⁵Sidebotham, *et al.* (supra n. 1): 137-138.

¹⁶Sidebotham, *NARCE* (supra n. 3): 3 estimated the height of the western gate in 1990 (calculated by Prof. J.A. Seeger) very close to the estimate for the height of the northern gate made in 1992, viz. ca. 5.30 m.

¹⁷For parallels see W.K. Prentice, "Magical Formulae on Lintels of the Christian Period in Syria," *AJA* second series, 10, 2 (1906): 139, 145, 146; cf. W. Liebeschuetz, "Epigraphic Evidence on the Christianisation of Syria," in J. Fitz, ed., *Limes: Akten des XI. Internationalen Limeskongresses (Szekesfehervar, 1976)* (Budapest: Akadémiai Kiadó, 1977): 485-508. I want to thank Ms. Lynda Mulvin for this last reference.

¹⁸The author made an initial reading of the inscription in the field. I want to thank Dr. Meindert Dijkstra of the State University of Utrecht and Dr. Jan Helderman of the Free University of Amsterdam for a fuller reading of this inscription and for bringing to my attention the *Theotokos* issue as it related to the Council of Ephesus; cf. P.-Th. Camelot, *Éphèse et Chalcédoine (Histoire des Conciles oecuméniques, 2)* (Paris: Éditions de L'Orante, 1962): 13-14, 24, 26, 28, 39, 59, 61-62, 66-72, 86, 138, 146. I want to thank Prof. D. Callahan of the History Department, University of Delaware for this citation; see also I. Kalavrezou, "Images of the Mother: When the Virgin Mary Became Meter Theou," *DOP* 44 (1990): 165-172.

¹⁹Two graffiti-crosses were found at the west gate in 1990, see Sidebotham (supra n. 3): forthcoming.

²⁰See Sidebotham, *et al.* (supra n. 1): 145-146; for other examples of baths outside of Roman forts in Egypt see J. Schwartz, *et al.*, *Fouilles Franco-suissees Rapports II Qasr Qārūn/Dionysias 1950* (Cairo: IFAO, 1969): 9 and Plan 1; M. Abd el-Maqsood, "Preliminary Report on the Excavations at Tell El-Farama (Pelusium) First Two Seasons (1983/4 and 1984/5)," *ASAE* 70 (1984-1985): 3-8. The location of baths outside forts was intended to reduce fire hazards.

²¹J. Kamil, *Coptic Egypt History and Guide*, rev. ed. (Cairo: AUC Press, 1990): 78-80.

²²Sidebotham, *Archaeological News* (supra n. 4): forthcoming.

²³For possible examples elsewhere in Egypt see Schwartz, *et al.* (supra n. 20): 14-23 at Qasr Qarun; A.J. Butler, *The Arab Conquest of Egypt and the Last Thirty Years of the Roman Dominion*, second edition, P.M. Fraser, ed. (Oxford: Clarendon Press, 1978): 238-274 for fortress Babylon; M. Mustafa and H. Jaritz, "Roman Fortress at Nag' Hagar First Preliminary Report," *ASAE* 70 (1984-1985): 27-29 a fort northeast of Aswan; P. Grossmann and H. Jaritz, "Ein Besuch in der Festung von Qal'at al-Babēn in Oberägypten," *MDAIK* 30 (1974): 199-214 a fort ca. 20 km south of Edfu on the Nile; for a fort built around an earlier church see P.W. Schienerl, "The Church Within the Christian Fortress at Nag' Esh Sheima (Sayala-Nubia)," *Bulletin de la Société d'Archéologie copte* 21 (1971-1973): 125-133; for examples elsewhere in the Roman east cf. H.C. Butler, *Syria; Publications of the Princeton University Archaeological Expeditions to Syria in 1904-1905 and 1909. Division II. Architecture. Section A. Southern Syria* (Leyden: E.J. Brill, 1919): 145-148 at Deir Il-Khaf, Syria; see also S.T. Parker, *Romans and Saracens: A History of the Arabian Frontier (ASOR Dissertation Series no. 6)* (Winona Lake, IN: Eisenbrauns, 1986): 21-24 on Deir Il-Khaf; B. Isaac, *Limits of Empire. The Roman Army in the East* (Oxford: Clarendon Press, 1990): 204-208.

²⁴Y. Hirschfeld, *The Judean Monasteries in the Byzantine Period* (New Haven: Yale University Press, 1992): 47-54.

THE SUDAN UNDER GORDON AND KITCHENER: THE NARRATIVE OF IBRAHIM FAWZI PASHA

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From left to right, Jailer, son of Fawzi Pasha, Charles Neufeld, Jailer and Fawzi Pasha. Photo from the book *A Prisoner of the Khaleefa*, by Charles Neufeld.

There sits Ibrahim Fawzi Pasha, on the extreme right of this photograph, which was claimed to have been taken upon his release from the Mahdist prison in Omdurman in 1898. This picture first appeared in *A Prisoner of the Khaleefa*, the book of Fawzi Pasha's fellow prisoner, Charles Neufeld (who sits on the left). It ran again in the *Egyptian Gazette* in 1901, with a series of articles about Ibrahim Fawzi, who had become involved in a law suit with the Egyptian Ministry of Finance for back pay at the rank of *liwa'*, to which he insisted he had been promoted, by General Charles Gordon, then Governor-General of the Sudan¹.

The picture presents a wealth of fascinating contradictions. Here is Ibrahim Fawzi seated opposite his fellow prisoner, Mr. Neufeld, a German merchant. Next to Neufeld, staring sadly into the distance, is Ibrahim Fawzi's son, who was born in the Sudan. The three of them bear chains around their feet, and wear the Mahdist *jibba*. Yet, strangely to our eyes, these

obviously imprisoned men, forcibly obedient to another's authority, are being served by 2 black men. In the caption under the photograph, these men are identified as "jailers," but frozen in the moment of servile gesture, they appear more like slaves.

Both the Egyptian Ibrahim Fawzi and the European Charles Neufeld sit on the same level, equal to each other in social status. As they recline, how equal they also look in their social superiority over the black jailer/slaves who hover over them, even though the two of them are in chains, and the black men walk unhindered.

Though the editor of the *Egyptian Gazette* denied it, several readers complained that this picture had not been taken immediately upon the British-led reconquest of Omdurman, but had been staged weeks after, and that the utensils, chains and slaves had been rented in Atbara². The probable truth of these complaints adds to the self-consciousness of this photograph, which crowns the article in which Ibrahim Fawzi justifies his

life's work. There exists a similar deliberateness, a parallel strain of manipulative self-representation in his two-volume narrative of *The Sudan under Gordon and Kitchener*, a work published in 1902 which appears again and again in the bibliographies of almost every study of Egypt's relationship to the Sudan. Ibrahim Fawzi's book tells a great deal about the 19th century Sudan, and it provides just as interesting a view of Egyptian cultural history.

In the series of articles in the *Egyptian Gazette*, and in his book, Ibrahim Fawzi Pasha alternatively arrays, maneuvers and arranges the political and cultural circumstances surrounding his fascinating career in order to situate himself, in the mind of the reader, in the social standing he feels he deserves. Of course, autobiographers often indulge in this orchestration of self-characterization, but what makes Ibrahim Fawzi Pasha an important historical source is that two generations of Egyptians shared his struggle for a certain kind of recognition, on a national level. Fawzi Pasha thus takes part of Egyptians' efforts, in the late 19th and early 20th centuries, to re-situate themselves on the "civilizational" hierarchy of the global map.

Ibrahim Fawzi began documenting his personal struggle in 1898, when after 14 years as a prisoner in the Sudan, he returned home to Cairo, a middle-aged army officer. He quickly gathered statistics, anecdotes and his memories to write a modern history of the Sudan. As a chronicle of events, Fawzi Pasha's work described the Egyptian administration in the Sudan; its beginnings in 1821, how it worked, and its collapse in 1884. He depicted life under the forces of the Mahdi, the religious visionary whose movement destroyed the Egyptian administration, and how this revolution changed Sudanese society.

The book Ibrahim Fawzi wrote also reflects an intimate, personal relationship with the historical events he recounts, for it was in the Egyptian Sudan that Fawzi Pasha himself came of age. There he made a name for himself, and was promoted to high rank, and it was there that his eldest son was raised. He worked to spread the domain of the Egyptian administration in the southern Sudan, and he witnessed the overthrow of this same authority, at the same time that he experienced Egypt itself being occupied by British forces. In this sense, Fawzi Pasha's life mirrors a deep contradiction in Egypt's relationship to the Sudan. If they stood on Sudanese soil, he and his compatriots became occupiers, but, turning towards home, they watched their land buckle under the weight of British occupation. He, like many other Egyptians, could therefore sympathize and identify themselves with two opposing attitudes, that of the colonizer and that of the

colonized. Ibrahim Fawzi's commitment to the Egyptian nationalist cause was thus shaped by this curious contradiction.

The history of this contradiction begins in 1821, when Egyptian armies sent by the Viceroy, Muhammad Ali, conquered most of the territory of the modern Sudan. For the next 50 years, Turkish, Circassian and some Egyptian military leaders ruled the Sudanese territory. Though the style of conquest differed in many ways from European imperialism, in other important ways, the domination of the Sudan reflected a burgeoning sense of empire among Muhammad Ali and his governors. A new city, Khartoum, was built out of a tiny fishing village, and attempts were made to channel natural resources and manpower for the benefit of Egypt. Although the Ottoman Sultan in Istanbul was nominally the sovereign of both Egypt and the Sudan, Cairo and the viceroys who ruled there formed the locus of the administration's authority. Promising young Sudanese boys were sent to Cairo for Islamic education, and trade from the Sudan found its greatest market in Cairo. This network of power lasted comfortably for 50 years.

By the 1860's, however, the Khedive of Egypt, Isma'il, faced increasing European pressure to abolish the African slave trade, much of which flourished in the caravan routes between Egypt and the Sudan. One of Isma'il's responses to these demands was to employ European officers as commanders of the Sudanese provinces, so that the pressuring European governments would no longer question his abolitionist sincerity, nor would they doubt, or so he thought, the honesty of these officers.

These European officers also added an authenticating veneer to his expansionist goals in the Sudan. But Egypt's imperialistic reachings into the Sudan were unique, when compared with European imperialism into Africa, and more specifically, the British interests in the Sudan. The Khedive Isma'il did define Egyptian exploration, and domination, of the Sudan, and Abyssinia, as Egypt's empire in Africa, therefore putting Egypt on par with Europe³. Other Egyptians, however, not looking towards the Sudan from so lofty a perch, had a more nuanced, and more familial relationship with the Sudanese. Combined with the shared threat of British domination, Egyptians had more than one reason to see the Sudanese as "brothers", even if they were considered immature and dependent siblings. Although the Turco-Egyptian conquest had greatly intensified the slave trade between Egypt and the Sudan⁴, there were also important ties of other kinds of trade, religious bonds, and linguistic links. Many Egyptian men married Sudanese women, and many Sudanese children went to study in Egypt⁵.

And many of the tribes of upper Egypt were cousins to tribes in northern Sudan. This dichotomy in cultural awareness, this range between Isma'il's perceptions and those of other Egyptians, complicates the sense of empire in late 19th century Egypt, and it is this complex social identity that runs through much of the nationalism of that period, the identification with both "colonizer" and "colonized."

Unfortunately for Isma'il, and even more for his successor Tawfiq, the Egyptian government was rapidly losing money to elaborate investment projects and the unfortunate loan agreements with exorbitant interest rates that had been brokered with European financiers. European pressure steadily increased, and in 1875, the Egyptian government declared itself bankrupt; four years later, Isma'il was deposed by England and France, and his son, Tawfiq, installed in his place. Financial constraints had already prompted Isma'il to reduce the army's numbers. This additional limitation fueled the resentment of many native Egyptian officers, already angered by a perceived discrimination against their promotion in the Khedive's army and administration. In 1881, Ahmad Urabi, an army colonel accompanied by a loyal group of fellow officers, organized the army into rebellion; by 1882 Urabi Pasha had succeeded in becoming Minister of Defense, and a new Prime Minister was installed. But England considered this first Egyptian nationalist movement to be a threat to its interests in Egypt, and by late 1882, British naval forces had bombarded Alexandria, and seized control of the government. Although the British government, over the years, never formally named its domination of Egypt a "colony," that bombardment of Alexandria began the 70-year long British occupation that would feel, to generations of Egyptians, just like colonization.

At approximately the same time as Urabi Pasha was calling for an Egypt for Egyptians, a deeply religious man in the Sudanese province of Dongola proclaimed himself the awaited Mahdi (or Messiah) of Islam, and incited the many tribes of the Sudan to overthrow the rule of the people he called "Turks," and "infidels." By 1883, the Mahdi and his forces had retaken much of the Sudan; by 1884 they had cut off all communications to Egypt and had laid siege to Khartoum. One year later, Khartoum fell, and the Mahdists ruled over the Sudan until 1898, when an Anglo-Egyptian force recaptured Khartoum.

These were the events that framed Ibrahim Fawzi's adult life. Born around 1853, he was a 21-year-old cadet in the Egyptian army in the Sudan when General Charles Gordon, the most famous of the foreign officers hired by the Khedive Isma'il to govern the Sudan, took notice of him. Fawzi served under

Gordon in the Equatorial Provinces of the Sudan, as well as other provinces in the south, rising to the position of governor of Equatoria. But in 1878, he was removed from this post and convicted of "irregularities⁶." The archives of the British Anti-Slavery Society state that Ibrahim Fawzi was accused of trading in slaves⁷, an activity rendered illegal by the Anglo-Egyptian Convention of 1877, which Fawzi Pasha, as an official of the Egyptian Government, was supposed to uphold. He himself claimed, in his memoirs, that he was ousted at the behest of a German traveller whose petition for a voyage to the upper reaches of the Nile Fawzi refused, who then denounced him to Gordon⁸. This would hardly seem to merit the sentence of death to which he was condemned, but the mercurial Gordon then reprieved him. Ibrahim Fawzi returned to Cairo, and at some point in 1881, joined Urabi Pasha's nationalist cause, becoming Urabi's police chief in Cairo. After the British occupation of Egypt, Fawzi was imprisoned, demoted and deprived of all his medals and honors. But when Gordon was re-employed by the Khedive Tawfiq to evacuate the Egyptian garrisons in the Sudan, he asked for Ibrahim Fawzi to be his personal adjutant. Fawzi commanded all of the Egyptian troops during the siege of Khartoum. When the city fell, he was spared, and spent the next 14 years as a prisoner of the Mahdist forces in Omdurman, running a coffee house before he was finally thrown into prison. When the Anglo-Egyptian forces led by General Herbert Kitchener defeated the armies of the Khalifa, the successor to the Mahdi, Ibrahim Fawzi was freed, and came back to Egypt.

Egyptian nationalism had changed during the years that Fawzi Pasha languished in Omdurman, especially in regard to the Sudan. In the early 1880's, there were prominent Egyptian nationalist writers like James Sanu'a who saw in the victorious Mahdi a warrior against British imperialism, and a partner in the Egyptian struggle against the Turco-Circassian ruling classes⁹. Al-Sayyid Jamal al-Din al-Afghani also expressed great respect for the Mahdi, and repeatedly offered to meet with him, although he maintained suspicions about the Mahdi's religious claims¹⁰. Others during the same period, like Muhammad Sherif Pasha, working within those ruling classes, implored the British to help Egypt regain the territory lost to the Mahdi, believing that the Sudan, as part of the Nile Valley, contained Egypt's lifeblood.

By the time Ibrahim Fawzi began writing his book, Egyptian nationalists, led by Mustafa Kamil, condemned the mobilization of the so-called "Anglo-Egyptian" forces as Britain's attempt to snatch away what was rightfully Egypt's, and Egypt's alone.

Witnesses to the European powers' carving of Africa into colonies, many Egyptians viewed the Anglo-Egyptian Condominium that ruled the Sudan after 1898, as a euphemism for British imperialism in Egypt's part of Africa.

As Ibrahim Fawzi's writings show, however, there were complications to this nationalist grieving for the loss of sovereignty. The Sudan became a test of Egyptians' abilities to govern themselves, in an era when self-government also implied the strength to conquer. The criteria for passing this test, however, was increasingly set by Great Britain. Egyptian nationalists of this period therefore had to accept many of the precepts of the very imperialism they were vociferously protesting.

Again, with the careful use and framing of photographs, Ibrahim Fawzi offers a very clear example of this necessarily contradictory stance. On the third page of *The Sudan under Gordon and Kitchener*, right after the obligatory photograph of Khedive Abbas Hilmy, there sits a large picture of Charles Gordon Pasha, one page before Fawzi's own. Near the picture of Gordon lies a reprinted letter from Gordon's sister, in which she thanks Fawzi Pasha for sharing the details of her brother's last moments¹¹. This becomes, then, another self-conscious demonstration of intimacy, similar to that photographed in the *Egyptian Gazette* and in Neufeld's *A Prisoner of the Khaleefa*. Fawzi Pasha sits himself next to Gordon, this time allowing the inference that his closeness to Gordon's final moments brings him into the family circle. His value as a historical eyewitness is thus established.

Why align himself so closely with Gordon? Surely, Ibrahim Fawzi's readers were almost exclusively educated Egyptians of the upper, or military, classes. The book was also published by *Al-Mu'ayyad*, one of the most prominent, and outspoken, of contemporary nationalist newspapers, funded, in fact, by the Khedive Abbas Hilmy II¹². Why does Ibrahim Fawzi not link himself more prominently with Ahmad 'Urabi Pasha? Why does he go so far to prove his connection to Gordon, as to even enframe his very story with the names of Gordon and Kitchener?

Part of the reason is the timing of the book's publication, in 1901. Written at the same time as he was undergoing a lengthy court appeal over the amount, and rank, of his pension and back pay, Ibrahim Fawzi provides example after example of how crucial a role he played in Gordon's administration of the Sudan. Fawzi therefore justifies his claims of having been promoted to the rank of liwa', and the title of Pasha, and proves his loyalty to Gordon, whose memory he knew to be almost sacred to the British

officials involved in the judgement of his case. In another way, his closeness to Gordon, the military leader, justifies his indispensability to the Egyptian administration in the Sudan. Therefore he becomes a crucial force in the Egyptian government of the Sudan, and in this way shows himself a warrior for Egypt, and carefully creates a bond with his Egyptian readers.

Ibrahim Fawzi manipulates the historical image of Gordon by other creative means. When *The Sudan under Gordon and Kitchener* was published, campaigns for the retaking of the Sudan (or as many contemporaries put it, the "return" of the Sudan) had been muffled by outspoken regret over what was seen as British imperialism in the Sudan and the seizure of Egyptian rights to the area¹³. This shift must have placed Fawzi in a delicate position. After all, he owed his freedom, after 14 years of captivity in Omdurman, to that same Anglo-Egyptian force that other nationalist leaders and writers were denouncing. And although he had established his nationalist credentials during the 'Urabi rebellion, he had been re-instated into military service, and had his medals and honors returned to him, at Gordon's urging. Finally, he had been an important figure in not only the Egyptian administration of the Sudan, but also in the humiliating loss of Khartoum.

He saves his position through a deft combination of ventriloquism and disguise. In the following passage, he describes how the army, under Gordon, established the rule of the Egyptian government in the southern regions of the Sudan, (in actually what is now Uganda) in the domain of King Imtissa:

When we arrived at the first part of this mudiriyya, in the territory of the king, we started a building to make use of as our first way station, but the slaves ('abeed) began skirmishing with us, trying to distract us from reinforcing the station. We kept on like that for a long time, with them never mobilizing to attack us, nor leaving us to finish the post we were building in peace.

Then Gordon began speaking to Imtissa, scolding him for the natives' having fled from us, leaving their land so that we couldn't employ them to fulfill the tasks of building. Then Gordon informed him that we had come in the name of the Egyptian government, forceful in power, strong in courage, a government that didn't want from that region any more than to spread civilization and justice throughout, and to open the lands to the benefits of trade, through which people exchanged their goods. If King

Imtissa wished happiness for his land, he would then deal honestly with the Egyptian Government, and would place himself under the protection of her extensive knowledge; that way, the government would not come to him with soldiers, over whom he would have no sway, to show him her power and her might, that could flatten mountains and cliffs, that defied tyrants. I am staying in Meruly [Gordon said], waiting to hear your intentions.

Four days had not passed before King Imtissa's messenger appeared, censuring Gordon for threatening the king, since he did not know the extent of Imtissa's strength, and he was here in Imtissa's country, where Imtissa was capable of bringing down great tribulations on Gordon and everyone with him. The force of the Egyptian government was not necessary to him, nor did he seek any help from it, no matter how strong it was. Then the messenger asked Gordon why he had come to Imtissa's land to dethrone the king, saying, in the king's own words, we are satisfied with our condition. We never sent you a complaint, nor a plea for help, and we can do without this civilization of yours that plunders our happiness and our present independence¹⁴.

After that message, Fawzi continues, Imtissa does allow Gordon to reinforce the way station, and permits the villagers to trade with the Egyptian soldiers. When the military outpost is built, the Egyptian flag is hoisted over it, and 21 guns are shot off, Fawzi says:

announcing the conquest (fath) of this mudiriyya and with regard to all this, Imtissa displayed toward Gordon affection and friendship, and said to us, "we are one hand, and I derive my strength from the Egyptian government, in the extension of my authority over the governed, and their security and welfare¹⁵.

Ibrahim Fawzi concludes his chapter on Imtissa by saying that after that, King Imtissa was the strongest ruler in unknown Africa (majaahil ifriqiyya), and his people knew a degree of progress greater than the natives of neighboring regions.

In this narrative of the setting up of empire Gordon dominates in his language and in his ability to threaten. He states, in classic imperialist form, the terms of the army's expansion—"we want nothing more than to spread civilization and justice

throughout." But Gordon is also a tool, a carefully chosen figure through whom Egyptian hegemony in the Sudan is articulated (*and here I might mention that Fawzi always uses the term "Egyptian"). In Fawzi's description of him, Gordon becomes the instrument for the Khedive's ventriloquism. He speaks for Egyptian authority, for a government that coopts his identity as a European to legitimize its own goals in the Sudan.

Gordon, therefore, provides a disguise for Egyptian officials in the Sudan like Ibrahim Fawzi, who puts all words for conquest in Gordon's British mouth. Gordon speaks as a colonizer, thus cloaking the actions (and the goals) of Egyptians in the Sudan at that time. Under his shadow, however, and frequently mentioned throughout the book, are the Egyptians who perform the actual building, even after the Mahdiyya; for instance Egyptians who serve as clerks to the Khalifa. There are always Egyptians teaching the Sudanese the true meaning of government and infrastructure. Though many of these contributors remain anonymous, their actions reveal the pride Fawzi takes in who he considers to be the real modernizers of the Sudan.

Despite his frequent celebrations of Egyptian contributions to the Sudan, Fawzi Pasha offers an interesting explanation for why the Egyptian administration there failed, an explanation which further proves his commitment to 'Urabi's ideals. He explains the eventual futility of the Egyptian administration of the Sudan by decrying its lack of a nationalistic base. If servants of empire are unable to rely on the long, protective arm of the motherland while they are in overseas territories, the motherland itself loses all meaning and cohesion. Fawzi relates this as a lesson taught to him by General Gordon during the final days of the siege of Khartoum. Losing hope that the British steamships sent by Her Majesty will be able to reach Khartoum in time to break the siege, Gordon encourages the remaining Europeans to flee to Metemmeh, and asks Ibrahim Fawzi to accompany them. In his request, Gordon says that in recognition of Fawzi's services, he authorizes him to save himself from what is befalling the city because he knows that

"if I become a prisoner in the hands of those scoundrels, the government of the Queen will not abandon me, and will send tremendous amounts of gold for my ransom, and I wish, from the bottom of my heart, my dear Fawzi, to save you, because if you become a prisoner in their hands, your government will not send even one dirham towards your release [ransom?]¹⁶

The passage is quite ironic, for both protagonists. Gordon was not saved by the British, who took a mysteriously long time to reach Khartoum, and only after it was too late. For all of the rhetoric about the loss of the Sudan, Ibrahim Fawzi was also not rescued by the Egyptian government for the period of 14 years, and when rescuers finally arrived, they came under the equally ironic flag of the "Anglo-Egyptian" forces, led by General Kitchener. A sense of deprivation, that of a proud patriot ignored by his country, lingers through this account. Fawzi repeats it later when he is in chains in the dungeons of the Khalifa, mulling over an Englishman telling him that his own government will do nothing to help him.

Throughout his memoirs, Ibrahim Fawzi occupies a middle position as an Egyptian, standing between Europeans and the Sudanese. He sees himself as greatly empowered by the British, reciting with pride the honors bestowed on him by Gordon, and he makes many references to the intimacy shared between himself and the General (a curious intimacy, given the fact that Fawzi often criticizes Gordon for not speaking much Arabic, and admitting, in the interview with the *Egyptian Gazette*, that he himself knows little English). At the same moment, however, that he lists the honors and promotions newly granted to him, as he and Gordon leave Cairo for Khartoum in 1884, he refers to the British soldiers gathered around for the official send-off, as "jaysh al-ihtilal," or army of occupation, a statement which again highlights his troubling identification with both colonizer and colonized¹⁷.

The pendulum of Ibrahim Fawzi's status swings back and forth throughout the book, from his social legitimation when he stands next to Europeans, to his sense of identification with Egyptians, particularly the other Egyptian prisoners of the Mahdi, and then his strongly pronounced sense of superiority over the great majority of the Sudanese who figure in his account. But though he identifies very strongly with Europeans in his ideas of racial identity and civilizational advancement, his account of the Sudan during the Mahdiyya differs in significant, and culturally revealing ways, from the narratives of other, European eyewitnesses.

Perhaps the most famous of these was Rudolph Slatin Pasha, an Austrian officer employed by the Khedive as governor of Dara province in the Sudan, who surrendered to the Mahdi before the fall of Khartoum. Slatin Pasha spoke fluent Arabic, outwardly converted to Islam, and was eventually able to escape to Egypt 3 years before the battle of Omdurman. Several years later, he wrote an account of his experience, entitled *Fire and Sword in the Sudan*.



Fawzi Pasha in Dervish dress. Photo from *A Prisoner of the Khaleefa* by Charles Neufeld.

Unlike many other European accounts of the Mahdiyya, Slatin Pasha does allow the Sudanese to speak in their own voices, but he glosses their words with a patina of untruth. To Slatin, the Sudanese are either liars, or stupid. Much of this is due to his extreme dislike of Islam, particularly the form of Islam practiced by the Mahdi. But another element of disingenuity comes from Slatin's refusal to see himself in the role that the Mahdi, and the Khalifa, create for him.

When the Mahdists prepare to storm Khartoum, Slatin Pasha is put in prison, in chains, and only released after the head of Gordon is brought to the Mahdi. He is summoned before the Khalifa, where the following scene takes place:

I was now alone with the Khalifa. "And you," said he, "where do you wish to go; have you any one to take care of you?" And I felt him gazing at me, whilst I cast my eyes to the ground, knowing that was what he wished me to do. "Besides God and yourself," I replied, "I have no one, sire; deal with me as you think best for my future."

"I had hoped and expected this answer from you," said the Khalifa, "from this day you may consider yourself a member of my household. I shall care for you and shall never allow you to want for anything; and you will have the benefit of being brought up under my eye, on condition that, from this day forth, you absolutely sever your connection with all your former friends and acquaintances, and associate only with my relatives and servants; you must, moreover, obey implicitly every order you receive from me. During the day, your duty will be to stay with the mulazemin employed on my personal service at the door of my house; and at night, when I retire, you will be permitted to go to the house which I shall assign to you. When I go out, you must always accompany me: if I ride, you must walk beside, until the time comes when, should I see fit, I will provide you with an animal to ride. Do you agree to these conditions, and do you promise to put them into full effect?"

"Master," I replied, "I agree with pleasure to your conditions. In me, you will find a willing and obedient servant; and I hope I may have strength to enter upon my new duties¹⁸."

Slatin Pasha describes himself in this passage, and others, as if he were a character in a play. He has been given another name, 'Abd al-Kader, and he follows a script, shown, for example, when he says he cast his eyes downward, knowing this is what the Khalifa wanted, or when he recites words he knows the Khalifa desires to hear. For instance, his cynical use of the word "sire." In the litany of prescribed behavior he narrates, Slatin is very sensitive to what his humbling status symbolizes for the Khalifa. Slatin goes on:

...probably it flattered his vanity to know he could point to me, his slave, once a high official of the Government, who had commanded his own tribe, which was now the foundation on which his power rested, and show them and the other western tribes that I was his humble servant¹⁹.

He knows himself to be a symbol, but Slatin Pasha's real self remains protected, distanced and untouched. You can almost see his sneer when he writes, "I thoroughly understand my master," thus reversing the social positions of master and slave, by the power of his greater knowledge, as a European, who has studied

the likes of the Khalifa. Slatin sees himself as the actual master of the situation.

Ibrahim Fawzi, however, is unable to muster the same aloofness from the Sudanese; no matter how much he scorns and ridicules them, they have the power to truly insult him too. Their language is his native tongue, their religion his religion. With the long history of trading in slaves between Egypt and the Sudan, and Fawzi's acute sensitivity to rank and to social position, his relegation to the status of servant, even slave, bruises him deeply. An example of this sense of social injury can be seen when he relates the story of a certain 'Abd al-Mawla, an army leader, and as Fawzi describes him, black-skinned and an ex-slave. Ibrahim Fawzi writes:

...2 years after the fall of Khartoum, a slave of mine escaped and joined the Jihadiyya, led by this same 'Abd al-Mawla. I went to him and asked him to give me that slave, or compensate me for him. The first thing he said to me was "Why are you so fat, ya walad ar-riif, do you have money stashed away to waste on yourself?" This talk angered me and I responded, "No master, I am a poor man, living off the benevolence of my masters, commanders like yourself.

"Has the benevolence of the commanders fattened you up to this extent?" he asked.

"Yes," I said, "and my master, the Khalifa of the Mahdi, peace be upon him, often extends his generosity to me." That blunted his rage, and he asked me what I wanted from him now.

"I would like my slave," I said.

"You are his slave," he said.

"Yes, I am his slave," I said, "because he has become your slave." Then one of the people present interceded in my behalf.

'Abd al-Mawla said, "I permit you to take this slave for the sake of he who spoke up for you, but I warn you, if you ever come back to me with a similar request, I will cut your head off from that fat neck of yours, on the spot!"²⁰

Unlike Slatin Pasha, Ibrahim Fawzi Pasha does not see himself playing a role in a strange play. The scene is very familiar, but the roles have been, for him, horribly reversed. Despite his insistence to the contrary,

Ibrahim Fawzi has indeed become a slave, socially lower than those over whom he had recently been master. The Mahdists have overturned the very structure on which Fawzi based his social and cultural identity.

In addition to losing his autonomy, Ibrahim Fawzi loses his authority over his slave, a slave who links him to his previous status and rank. Even more rankling for him, his words make little difference. His attempt to follow the script he imagines that the Mahdist leaders want to hear fails, and only the intercession of some other Sudanese leader, who remains unnamed, saves him.

But in the act of writing, Ibrahim Fawzi responds ingeniously to this indignity. In his frame of reference, black skin is closely associated with slavery. By making the Sudanese paint him as foreign, linked with the white Europeans, his natural rank as a master is preserved, for him and his readers. So is his connection to Europeans like Slatin Pasha and Charles Neufeld, and thus to real empires. The following passage, which takes place after Slatin Pasha has escaped from Omdurman, illustrate this point:

...al-Tayyishi [the Khalifa], summoned the leaders and many of his advisors together to meet with him, and he enumerated the many generosityes he had extended towards Slatin Pasha, how abundant had been his benevolence, yet how, even after that, Slatin Pasha had cursed his kindness, had only pretended to embrace Islam, and had fled to the land of unbelievers. They responded to him in surprise, and one of them said to the Khalifa that he didn't trust anyone with a white face, especially those who had been employed by the Government. Another said to him that Slatin had maintained his loyalty to unbelievers although outwardly he professed Islam, and the proof of this was his intimate relationship with Ibrahim Fawzi. The two of them met together in their houses, drinking wine and smoking tobacco...²¹.

The Khalifa then has Ibrahim Fawzi beaten, and thrown into the dungeon, where he sees, he relates, "three white faces, who, after all the torture they had suffered from so long a time in prison, were almost ghosts without spirit..."²² He sits down next to the three, one of whom is Charles Neufeld, one an Egyptian pharmacist and the third a Jewish merchant, then loses consciousness, a result of his severe beating.

Before morning, the prison guards enter the cell, and begin whipping and cursing the four men, saying

"Why are you awlad ar-riif, you infidels, all sitting together?"²³ In the ensuing scene, the four are separated, but not before Ibrahim Fawzi has made his point. He allows the Sudanese in the book to combine the elements of unbelief, culture and most importantly, race, to elevate him to his desired status. It is a masterly manipulation of insult. By having the Sudanese themselves color him white and group him with the Europeans, Ibrahim Fawzi turns the indignities and insults heaped on him into justification of his superiority over them.

In this narration of what he perceives as disorder and chaos, Ibrahim Fawzi thus reinstates the social structure overturned by the Mahdi's revolution. By rejecting the rule of Egypt, the Sudanese have imposed a weak and unnatural cultural system, one doomed to failure. And, according to Ibrahim Fawzi, they know this, as revealed in their own sense of the divisions of social and ethnic groups in Omdurman and the rest of the Sudan. Because they cannot truthfully identify with power, or force those they have imprisoned to define them as such, the Sudanese lose, in the vengeful narrative of Ibrahim Fawzi.

In the photograph in the Egyptian Gazette, Ibrahim Fawzi Pasha appears almost regal, pondering distant and important issues while slaves attend to his meal, and bend over to meet his basic needs. The chains around his ankles seem more an adornment than a punishment, as he rests at his ease. And so poised, whether in this photograph or in his account of the Sudan under Gordon and Kitchener, Ibrahim Fawzi turns the table on his captors.

Endnotes

¹Photo from Charles Neufeld, *A Prisoner of the Khaleefa*. London, 1899. Reprinted in the *Egyptian Gazette*, March 22, 1901.

²*Egyptian Gazette*, March 23, 1901.

³FO 141/100 Stanton to Derb, 11 Feb. 1875. See also Cole, *Colonialism and Revolution in the Middle East: Social and Cultural Origins of Egypt's Urabi Movement*, (Princeton, NJ: Princeton University Press, 1993) pp. 28-9.

⁴Janet Ewald, *Soldiers, Traders and Slaves: State Formation and Economic Transformation in the Greater Nile Valley, 1700-1885*, (Madison, WI: University of Wisconsin Press, 1990) pp. 127-32.

⁵al-Sayyid, Anthony Suriyal. *Juhud Misr al-thaqafiyya fi as-Sudan, 1820-1879* (unpublished MA thesis Center for African Studies, Cairo University, 1969), pp. 25-28; pp. 67-69. See also Heyworth-Dunne, J. *An Introduction to the History of Education in Modern Egypt* (London: Cass, 1968).



⁶Richard L. Hill, *A Biographical Dictionary of the Anglo-Egyptian Sudan*, (Oxford: Clarendon Press, 1951), pp. 172-3.

⁷British Anti-Slavery Society Papers (BASSP), Rhodes House, Oxford University, Box G25.

⁸Ibrahim Fawzi Pasha, *Kitab as-Sudan bayn ayday Gordon wa Kuchener*, (Cairo: Al-Mu'ayyad Press, 1901), vol. 1, p. 41.

⁹for Sanu'a's views on the Mahdi, see *Abu Naddara Zarqa*, 7 Feb. 1885; June 27 1885. See also Paul de Baignieres, *Abu Naddara*, "Conference sur le Mahdi", Paris, 1886.

¹⁰Wilfrid S. Blunt, *Gordon at Khartoum*, (London, 1911), pp. 398, 542. See also As-Sayyid Jamal al-Din al-Afghani, *Al-'Urwa al-Wuthqa'*, (Cairo: Al-Maktaba al-Ahliya, 1927), pp. 246, 251-2, 331.

¹¹Fawzi Pasha, *Kitab as-Sudan*, vol. I, pp. 3-5.

¹²Suleiman Salih, *Ash-Sheikh Ali Yusuf wa jaridat-al-mu'ayyad: Tarikh al-harakat al-wataniya fi rub'a qarn*, (Cairo: Al-Hiyyat al-Misriyya al-'Ama lilKitab, 1990, p. 33.

¹³For some examples of this, see *Al-Mu'ayyad*, March through June, 1896; 7,9,21 and 25 January, 1899. Also, Dr. Muhammad

al-Messady, *The Relations Between Abbas Hilmi II and Lord Cromer*, unpublished Ph.D thesis, University of London, 1966, p. 283.

¹⁴Ibrahim Fawzi Pasha, *Kitab as-Sudan*, vol. I, pp. 23-4.

¹⁵Ibid, vol. I, p. 25.

¹⁶Ibid, vol. I, pp. 394-5.

¹⁷Ibid, vol. I, pp. 293-4.

¹⁸Rudolph Slatin Pasha, *Fire and Sword in the Sudan*, translation by Gen. Wingate Pasha, (Leipzig, 1899), p. 177.

¹⁹Ibid, p. 178.

²⁰Ibrahim Fawzi Pasha, vol II. p. 284.

²¹Ibid, vol. II, p. 323.

²²Ibid, vol. II, p. 324.

²³Ibid, vol. II, p. 325.

RESTORATION AND CONSERVATION OF ISLAMIC MONUMENTS IN EGYPT

Jere L. Bacharach

Editor's Note: This report on the conference was written by Dr. Jere Bacharach, who was also an ARCE fellow for 3 months of 1993.

Where were you during the *zizalah*? For many residents of Cairo, the earthquake of October 12, 1992 marked a fundamental change in their lives. In addition to the human tragedies, world wide attention was drawn to the Islamic monuments of Egypt, particularly in Cairo, where the collapse of one dome and the precariousness of many minarets made the preservation of the Islamic heritage an international issue. In addition to the immediate response of local organizations and institutions such as the Egyptian Antiquities Organization and the German Archaeological Institute, international missions suddenly arrived. ARCE found itself playing an active role welcoming these missions and putting them in touch with appropriate local authorities.

Among the groups aided by ARCE was a team of specialists on seismic retrofit from the University of Michigan, another group of earthquake damage specialists from the National Park Service, and an international team associated with the U.S. Army Corps of Engineers. Another team of British scholars working for UNESCO on the Giza plateau also surveyed the damage associated with the Islamic and Coptic monuments of Cairo.

At the same time, Mark Easton, ARCE Cairo Director, and I began discussing the possibility of holding an ARCE sponsored conference devoted to the conservation and preservation of Islamic monuments in Egypt. The original funding for the gathering came from a United States Information Agency grant award to ARCE for the purpose of holding a conference in Cairo. Through the efforts of Easton, Terry Walz, and myself additional funding was acquired from the European Research Office, the U.S. Army, the Getty Conservation Institute, and ARCE's own coffers. Sponsors of the conference included ARCE, the EAO, and the Getty Conservation Institute. In March, 1993 Barbara Fudge of Cairo had joined me as co-conference coordinator. Later, Ibrahim Sadek, in his capacity as Acting Director, played an important role in furthering the goals of the Conference.

The ARCE team sought to make the conference as inclusive as possible both in terms of disciplines and nationalities. In seeking Egyptian specialists Dr. Hassanein Rabie, Dean, College of Arts, Cairo University played a critical role. Not only were

faculty from his college included, but members of the College of Archaeology, and the relatively new Engineering Center for Archaeology and Environment, College of Engineering, Cairo University were on the program. Other Egyptians representing the EAO, Assiut University, and private enterprise joined the proceedings as paper presenters. In 1978 a conference on a similar theme was held in which 1 out of the 14 papers was given by an Egyptian; in the 1993 ARCE conference 16 out of the 29 presenters were Egyptian nationals. In the 92 Conference approximately half of the papers were given by engineers and scientists whereas art historians, historians, and restorers were the only presenters at the earlier meeting.

The Conference took place June 12-15 at AUC. The day before the Conference began, an international group of approximately 20 participants visited a number of sites in Cairo—the mosque-Mausoleum of Khaybak; the mosque of Aqsunqur [a.k.a. The Blue Mosque]; the maq'ad of Mamay al-Sayfi; and the madrasa-mausoleum of Qalawun—for the purpose of examining the range of problems faced in conserving and restoring historic sites. A very positive esprit de corps was established immediately among the participants which was carried throughout the conference. In fact, one major success of the gathering was the degree to which specialists were able and willing to exchange information and ideas with their counterparts from around the world. Members of the audience whose numbers ranged from 60 to over 100 also joined in the formal and informal discussions.

The presentations highlighted many of the issues which have long been discussed by those concerned with the fate of Cairo's Islamic monuments of Egypt. Problems of the water table, sewage, urban traffic, etc.—all of which can be found in the UNESCO report of 1980, and in the SPARE Newsletters—were emphasized, as well as newer problems resulting from the earthquake, the creation of the underground tunnel for the metro, and lowering the water table around an historic site too quickly. The identification and conditions of Islamic monuments in the Delta and Upper Egypt presented data which was new to almost every member of the audience.

The last morning of the Conference was set aside

for workshops—I - Urban Management, Training Programs, and Institutional Strengthening; II - Buildings and Archaeology and Sustainable Use; III - Identification of Historical Buildings and Documentation as a Public Resource; and IV - Technologies for Repair—followed by a plenary session in which each group presented a series of resolutions then voted upon by all those in attendance.

The Success of this ARCE conference was due to the extraordinary effort made by everyone. Every member of the ARCE staff made an extra effort to make certain the Conference was a success in every way. Their spirit, pride and enthusiasm was contagious and when Barbara Fudge and myself felt overwhelmed, there was always someone on the staff who stepped in and kept the momentum up. On behalf of Fudge and myself, I wish to thank all those connected with ARCE and those named above for all their help.



Jere Bacharach, conference coordinator, with Terry Walz, and former chairman of the EAO, Dr. Mohamed Ibrahim Bakr.



Dr. Bakr being interviewed by journalists after the opening ceremonies.

THE SPIRIT OF THE CONFERENCE

Mark M. Easton

Editor's Note: The following remarks were prepared by Mark Easton for his opening statement at the conference for the "Restoration and Conservation of Islamic Monuments."

When we initiated the goals for this conference before the earthquake our aims were modest indeed. We conceived of the conference as a small working group of experts to: discuss the technical problems associated with the conservation of Islamic monuments, identify several for restoration, document what needed to be done, publish a report and seek someone to actually restore. Simplicity itself—a wonderful exercise in American pragmatism: If it's broke-fix it.

Fortunately, ARCE embraces more than 36 major American institutions having truly knowledgeable folks in many disciplines, and additionally I somehow attracted good friends, both Egyptian and expatriate, who gently sought to remedy my state of hopeful ignorance. Then the earthquake brought a new urgency to the situation.

On the financial and administrative side, the small stream of USIA money was joined by powerful institutions, both Egyptian and American, ideas and support from many individuals from a variety of countries, until we had a flash flood of support.

What emerged was the realization that this is not a matter of a quick fix. There is a much greater agenda than we initially thought. But there is a great lesson here, nonetheless. We must seek to be as inclusive as possible, to tap the talents of many, and to coordinate different attitudes, personalities, and institutions, if we are to make a difference. This may be a more difficult task than the actual restoration itself. It must be done.

I want to state that if there are people absent who should be here, if I have violated protocol of rank or position, or have otherwise offended, this is due to the short time I have been in Egypt, and budget constraints.

ARCE may have a role in bringing ideas, institutions, and people together. We want to raise up a large tent, and bring under it all those who seek to see the great heritage of Islamic Egypt saved. We do not seek to dominate, but we may have a role to facilitate. Our tent must also include those who came before us, and the great work they have done. Their recommendations remain with us still.

My own view is that this past work must be rapidly reviewed, its recommendations reconsidered, note taken of that has been implemented and what recommendations should be implemented.

There is a considerable body of literature, much of which may not be immediately available, but it is known to this audience, and others. We need to centralize that information, and I urge you to supply it to us. We in turn will establish a permanent archive at the new ARCE facility for use by those engaged in the conservation process. We have already brought together the 1980 UNESCO report, published papers of the 1978 conference, and many of the reports produced by international teams after the 12 October 1992 earthquake. We will reproduce all these materials for any one who needs them for his or her work.

Now certain truths must be acknowledged, First, the monuments of Islamic Egypt and particularly Historic Cairo do not belong to ARCE, or the other foreign institutions. They are not the property of all even if they do represent part of the world's historic heritage. They belong to Egypt. What is done to them or not done are decisions which ultimately must be made by Egyptians. Should Egypt seek assistance and advice, many of us may be able, in the spirit of friendship, to help.

Secondly, recommendations are of little value if they cannot be implemented, or are not implemented. If we are to see Cairo's Historic Zone conserved, we must enter into a renewed dialogue with the appropriate Egyptian officials, a dialogue which distinguishes between the desirable and the possible.

A third step is to actually do the possible. Many of you are already engaged in this process. The earthquake last October makes it urgent that we move ahead.

There is little inherently wrong with the recommendations of the 1980 UNESCO report, and of the several which have followed it. There is general agreement that the Venice Charter and Lahore Statement principles have merit, and that they should be acknowledged and used.

One recommendation of the 1980 UNESCO report is that the water-level of Historic Cairo be brought under control and lowered. Few object to this. Most recognize that it must be done. What is not always stated is that if it is done hastily or wrong, this act, necessary as it is, could result in serious damage to numerous monuments. This serious issue must be worked through. I use this as but one example of the tough decisions which are out there. This is not going to be a "quick fix." So do we simply conclude our conference, issue our report, and walk away. Is that enough? We think not. We are going to have to try to establish a permanent dialogue. We are going to have to focus on recommendations. We are going to have to focus on implementation and we are going to



Lewis F. Staples, former ARCE Treasurer, with Jane Slate Siena at the "Restoration and Conservation of Islamic Monuments" Conference.

have to focus on quality control and damage limitation. It has to be done right. The final session of this conference has been reserved for a general discussion of the issues and recommendations. Let no one believe that the dialogue will not be political, economic, social, technical and archeological. It will be all of this and more.

Furthermore we have a flexible and moving definition of what is "right" we must hang out a sign which reads "honest critics welcome," because they may have caught something we missed. The prize of doing it well is to rescue an entire medieval town. We should remember that Europe has lost most of its medieval monuments. We are simply urging Egypt not to take the same path. As part of the dialogue we need to establish advisory panels.

While there is much to be done, one of the purposes of this conference is to show that much has been done, and that much has been done extremely well. This is true not only in restoration but in the dialogue process.

Success is possible. We need more of it. We need to praise our colleagues for what they have accomplished. We need to put some hope and energy behind a strengthened effort. We need to be intelligent about it, and very careful. And speaking of praise, right at the start, you need to know that the two people who "made it happen" in terms of this conference are Dr. Jere Bacharach and Ms. Barbara Fudge, who have spent months on the preparations.

RESOLUTIONS OF THE INTERNATIONAL CONFERENCE ON THE RESTORATION AND CONSERVATION OF ISLAMIC MONUMENTS IN EGYPT

Whereas a primary purpose of the International Conference is to foster and support the current Egyptian Antiquities Organization initiatives, including international cooperation, toward restoration and conservation of Islamic monuments [and]

Whereas all resolutions were voted on by 70 participants, it is resolved that:

1. The historic sites and monuments in greatest danger need urgent and immediate intervention. As emergency repairs are implemented, structures should be monitored to assess the effectiveness of the repairs.
2. The Egyptian Antiquities Organization is urged to establish a mechanism for prioritizing those monuments and historic sites that need restoration and in the selection of projects, priority should be given to buildings that have a mixed and sustainable use, including sustainable maintenance.
3. There should be regular recording of individual structures, including their archaeology, that is, the changes which have been made to the monument over time. Defects should be monitored and specific details dictating conservation methods for each structure should be recommended.
4. Existing as well as new scientific and historic data should be consolidated. Knowledge of soil conditions, ground water, stone types, mortar composition, geology, photogrammetry and seismic threat should be acquired and fed into data banks that can be shared by concerned institutions and scholars. Preservation of existing documents referring to the monuments, especially waqfiyya, should be undertaken. It is urged that updated computer equipment and software programs be maintained by the Center for Documentation for Islamic and Coptic Monuments.
5. In order to safeguard the special nature of the historic urban environment, an integrated approach to conservation should be adopted. This approach may be initiated through the identification of one or two pilot project areas. "Special historical areas" should be designated in order to provide clear guidelines for the planning and control of development in these areas. In these "special historical areas", effective liaison with local communities may result in useful community

involvement in the conservation and repair of buildings.

6. The list of monuments and archaeological sites needs to be updated on a continuous basis with particular attention paid to surveying the monuments and archaeological sites outside Cairo. Monuments not on the current EAO list, but identified at the conference and submitted to the EAO, should be given high priority.
7. As the number of protected buildings grows, methods to encourage and regulate the owners and/or occupants should be designed by the EAO to ensure that they take an active part in the care of the historic sites and monuments.
8. A program should be established to make historical knowledge available to the general public by such means as identifying monuments on the EAO list with plaques giving the name of the site and the date[s] when the building was constructed in both Arabic and English.
9. An appreciation of the cultural heritage of Egypt from all periods needs to be included in the Ministry of Education programs. Scholars, particularly those in faculties of Arts and Archaeology of Egypt's universities should be involved in creating classroom teaching modules, material specific for the sites as well as programs addressed to the general public in such media as television.
10. Ideas to stimulate further training initiatives should be explored, and, in particular, the role of craftsmen needs to be encouraged as part of the current repair program.
11. Where appropriate, material for low technology seismic retrofit such as diaphragm action of roofs, tying perimeter walls, and vertically tying the tops of minarets and parapet walls should be installed.
12. In view of the unprecedented crises occasioned by Cairo's rising water table and the earthquake, and the desire of the Egyptian Antiquities Organization to rapidly restore more than sixty major Islamic monuments, the EAO may wish to consider suggestions for strengthening its structure and operations.

SPEAKERS AT THE RESTORATION AND CONSERVATION OF ISLAMIC MONUMENTS IN EGYPT CONFERENCE

Abd Al-Sittar Osman, Mohammad, Chairman, Department of Islamic Archaeology, Assiut University, "Registering and Preserving Islamic Monuments at Tahta and Other Cities in Upper Egypt"

Abd Al-Aziz Badr, Hamza, Department of Islamic Archaeology, Sohag Branch, Assiut University, "Registering and Preserving Islamic Monuments in Manfalut, Upper Egypt"

Abd al-Hady, Mohammed, Department of Restoration, Faculty of Archaeology, Cairo University, "The Effect of Groundwater on the Deterioration of Islamic Buildings in Egypt"

Abd El Shafi, Ezzat, Consultant, Egyptian Antiquities Organization, "Restoration of Islamic Monuments: an E.A.O. Perspective"

Abd Al-Aleim, Fahmy, Director, Islamic and Coptic Architecture Section, E.A.O., "Main Problems of Islamic Monuments in Cairo and Some Proposed Solutions"

Abdel Gawad, A. A. and Mohamed Abd al-Hady, Egyptian Group for Engineering Consultation and College of Engineering, Cairo University, "Structural Aspects of Damage in Islamic Monuments"

Abdullah, Taha, Engineering Center for Archaeology and Environment, Cairo University, "Controlling and Monitoring Archaeological Monuments"

Abou el-Ela, Abd el-Zaher A., Department of Restoration, College of Archaeology, Cairo University, "The Environmental Deterioration of Islamic Monuments with Reference to al-Azhar Mosque and al-Ghuri Complex"

Agnew, Neville, Director, Special Projects, Getty Conservation Institute, "Getty Conservation Institute Progress in Disaster Preparedness and Responsibility for the Cultural Heritage"

Al-Minabbawy, Medhat, Egyptian Antiquities Organization, "Coordinating the Activities of Foreign Missions"

Ali Sabri, Mamdouh, Engineering Center for Archaeology and Environment, Cairo University, "Foundations and Soil Mechanics in Islamic Monuments"

Bierman, Irene, University of California, Los Angeles, "Monuments in the Wake of the Quake"

Croci, Giorgio, University of Rome, "Criteria for Safety Evaluation of Islamic Monuments"

Dobrowolski, Jaroslaw, Architect, Polish Center of Archaeology, Cairo, "Polish-Egyptian Restoration Project at the Eastern Cemetery in Cairo"

Fanfonì, Guiseppe, Istituto Italiano di Cultura, "Restorations in the Dervish Theatre Area"

Fowler, Daryl, UNESCO Team Head, The Conservation Practice, England, Vice President of the ICOMOS International Historic Towns Committee, "Integrated Management and Urban Conservation in Historic Towns"

Hampikian, Nairy, Architect, German Archaeological Institute, "Mausoleum of al-Salih Ayyub Complex"

Hussam Al-Din, Mohammad Ismail, Historian, "The Zaghlul Mosque in Rashid/Rosetta and Amr Ibn Al-As Mosque in Damietta"

Karaesmen, Engin and Erhan, Middle East Technical University, Ankara, Turkey, "An Overview of the Structural Assessment of the Old Masonry with Domes in Seismic Zones"

Lamei, Saleh, Centre for Conservation & Preservation of Islamic Architectural Heritage, "The Mosque of Az-Zahir Baybars"

Look, David, U.S. National Park Service, "The Preservation and Seismic Retrofit of Damaged Islamic Monuments in Cairo"

O'Kane, Bernard, American University in Cairo, "Documenting the Past: The Photographic and Other Resources of A.U.C.'s Rare Book Library"

Ouf, Ahmed S., Engineering Center for Archaeology and Environment, Cairo University, "Priorities in Selecting Restoration Sites: an Urban-Conscious Approach"

Rabie, Hassanein, Dean, Faculty of Arts, Cairo University, "Dar Al-Qadi Ibn Luqman at Al-Mansurah"

Saleh, Saleh Ahmed, Faculty of Archaeology, Cairo University, "Structural Building Materials and Deteriorating Phenomena with Reference to Amir Shaikhou Mausoleum"

Speiser, Philipp, Architect, Conservation Department, County of Fribourg, Switzerland, "The Restoration of the Darb Qirmiz, a German-Egyptian Project"

Swift, Richard, UNESCO Consultant, Gifford Consulting Engineers, England, "Structural Problems of Cairene Monuments"

Sykora, David, U.S. Army Corps of Engineers, "Soil Stabilization to Mitigate Damage to Historic Monuments in Cairo from Earthquake and Groundwater"

Wight, James, University of Michigan, "Field Investigation of Damage to Islamic Monuments Caused by the Egyptian Earthquake of October 12, 1992"

SPEAKERS AT THE ANNUAL MEETING IN BALTIMORE

April 23-25, 1993

Abed-Kotob, Sana, University of Maryland: "Assessing The Frequency of Egyptian Political Protest"

Afsaruddin, Asma, Department of Near Eastern Studies, Johns Hopkins University: "In Pure Arabic: An Egyptian Play Looks at Contemporary Arab Society"

Allen, James P., Department of Egyptian Art, Metropolitan Museum of Art: "Coffin Texts from Lisht"

Allen, Susan J., Department of Egyptian Art, Metropolitan Museum of Art: "The Fostat Remembered"

Auth, Susan H., The Newark Museum: "'The House of the Artist Pushed' Exhibit: A Mid Course Evaluation"

Bafna, Sonit, and **Vivek Agrawal**, Department of Architecture, Massachusetts Institute of Technology: "Domes of Medieval Cairo"

Berman, Lawrence, Cleveland Museum of Art, "Chronology of the Reign of Amenemhet I"

Bierman, Irene, University of California, Los Angeles, "Monuments in the Wake of the Quake"

Bochi, Patricia A., Center for Advanced Study in the Visual Arts, The National Gallery of Art: "Understanding Agricultural Scenes"

Bohleke, Briant, Yale University: "On the Identification of Ramesses III's Chief Grain Administrator"

Bontty, Monica, Department of Near Eastern Languages, University of California, Los Angeles: "The Word *H3w-nb.w* Reconsidered"

Brock, Edwin, Canadian Institute in Egypt, "Sarcophagi in the Tomb of Ramesses IV"

Brovarski, Edward, Museum of Fine Arts, Boston, "The Tomb Chapel of Mery-Teti at Saqqara"

Commins, David, Dickinson College, "Effendi and Ibn al-Balad: Hasan al-Banna's Definition of Muslim Culture"

Deaton, John Charles, Virginia Commonwealth University: "The Evidence for a Second Pyramid Complex for Cheops Named: *hntj Hw.f-wj 3ht*"

Depuydt, Leo, Brown University: "Thoughts on Teaching Egyptian"

Der Manuelian, Peter, Museum of Fine Arts, Boston: "The Recarved Sarcophagus of Queen Hatshepsut and King Thutmose I in the Museum of Fine Arts, Boston"

Dreyer, Gunter, Deutsches Archäologisches Institut, Cairo, "Recent Excavations at the Royal Cemeteries of Abydos"

Elias, Jonathan, University of Chicago: "Mummy Will Out: Fact and Fiction in the History of the Egyptian Mummy Drug"

Ertman, Earl L., University of Akron: "The Royal Ladies Takhat and Bakenwerel in the Tomb of King Amenmesse (KV 10), Valley of the Kings: A Preliminary Report"

Fakhouri, Hani, University of Michigan-Flint, "The Tenth of Ramadan: A New Urban Industrial Town"

Gordon, Andrew H., Agricultural History Center, University of California at Davis: "The K3 as an Animating Force"

Gordon, Andrew H. and **Calvin W. Schwabe**, Agricultural History Center, University of California at Davis: "'Live Flesh' and 'Opening of the Mouth,' Part Two: Egyptological Aspects"

Gordon, Joel, Franklin and William College, "When Were the Good Old Days? Egypt's Revolution Turns Forty"

Gorelick, Leonard and **A. John Gwinnett**, State University of New York at Stony Brook: "The Famous Broken & Repaired Statuette of Pepy I. An Ancient or Modern Repair?"

Gosline, Sheldon, University of Chicago: "Another Look at Sanctuary Reliefs of Nebhepetre Mentuhotep"

Guksch, Christian E., Ägyptologisches Institut, Universität Heidelberg: "Ethnographic Analogies from Africa in the Interpretation of the Ancient Egyptian Cultural System"

Harrell, James A., Department of Geology, University of Toledo: "Topographical and Petrological Survey of Ancient Egyptian Quarries"

Harris, James E., and **Fawzia Hussein**, University of Michigan and National Research Centre, Dokki, Egypt: "The Royal Mummies of the Egyptian Museum: What's Next?"

Harvey, Stephen P., University Museum, University of Pennsylvania: "Early Eighteenth Dynasty Royal Monuments at Abydos: A Report on Recent Survey and Excavation"

Heidorn, Lisa A.: "A Preliminary Analysis of Selected Vessels from the Earliest tombs at El-Kurru"

Higginbotham, Carolyn R., Department of Near Eastern Studies, Johns Hopkins University: "The Egyptianization of Ramesside Palestine"

Hoffmeier, James K., Archaeology Department, Wheaton College: "Further Investigation of the Ancient Egyptian 'Frontier Canal'"

Hollis, Susan Tower, The Union Institute, College of Undergraduate Studies, Los Angeles: "Engendering Egyptology"

Keita, S.O.Y., Howard University, University of Maryland: "The Population Affinities of the Ancient Egyptians: A review of the evidence"

Krumrine, Christina, Conservation Department, The Brooklyn Museum: "A Conservator's Examination and Documentation of Ancient Pigmentation and Early Repairs Associated with The Brooklyn Museum's Statuette of Pepy I in the *Sed*-Festival Garment"

Leprohon, Ronald J., University of Toronto: "The Sixth Dynasty False Door of the Priestess of Hathor Irti"

Lesch, David W., Trinity University: "Gamal 'Abd al-Nasser and an Example of Diplomatic Acumen"

Lilyquist, Christine, Metropolitan Museum of Art: "Progress on the study of Tuthmosis III's three Asiatic Wives"

Loeben, Christian, Berlin, Germany, "Features of the 'De-Deification' of Amenhotep III, Tutankhamun, and Horemheb"

Look, David W., National Park Service Western Region: "The Preservation and Seismic Retrofit of Damaged Islamic Historic Monuments in Cairo Following the Earthquake on October 12, 1992"

Lorton, David, Johns Hopkins University: "Restorations Modern and Ancient: A Hymn from the Temple of Hibis"

Lustig, Judy, Temple University: "Ideologies of Social Relations in Middle Kingdom Tombs and Literature"

MacLaughlan, D. L., University of California, Los Angeles, "Interpreting the Intermediary: Establishing Hierarchy and Distance through the Evolution of Piety in Late-Period Egypt"

Malin, Martin, Columbia University: "Trying to Make Foreign Policy Pay: International Strategies of Resource Mobilization in Egypt"

Meyer, Carol, Oriental Institute, University of Chicago: "The Bir Umm Fawakhir Survey Project 1992-1993"

Moore, Teresa, University of California, Berkeley: "Convolvulus or Ivy: Iconographic Significance"

Mosher, Malcolm, Jr.: "The Book of the Dead: Evidence for a Third Tradition in the Late Period"

Muhs, Brian, University of Pennsylvania: "The Great Temenos of Naukratis"

Olson, Stacie, University of Pennsylvania: "New Kingdom Shabti Groups from Aniba"

Orel, Sara E., Northeast Missouri State University: "An Unpublished Coffin from Beni Hasan in the Collection of the Royal Ontario Museum"

Patch, Diana Craig, Department of Egyptian Art, Metropolitan Museum of Art: "A Predynastic Cemetery at Hierakonpolis"

Pinault, David, Department of Philosophy and Religion, Colgate University: "Pharaoh Djoser, Imhotep and Akhenaten: Three Arabic Literary Portraits from the Writings of Naguib Mahfouz"

Rabbat, Nasser O., Massachusetts Institute of Technology: "An Architectural Biography of al-Azhar Mosque, Cairo"

Redmount, Carol, Department of Near Eastern Studies, University of California, Berkeley: "New Investigations at Tel el-Muqdam (Leontopolis)"

Reimer, Michael J., American University in Cairo, "The Social and Political Evolution of Ottoman Alexandria"

Ritner, Robert K., Yale University: "Denderite Temple Hierarchy and the Family of the Theban High Priest Nebwenenef"

Ritter, Thomas, University of California, Los Angeles: "On Discourse Typology"

Robins, Gay, Emory University: "Hierarchies of Gender and Generation in Egyptian Art"

Rodenbeck, John von B., Jr., American University in Cairo: "The Politics and Economics of Conservation in Cairo"

Roehrig, Catharine H., Department of Egyptian Art, Metropolitan Museum of Art: "Two Royal Canopic Chests from Dynasty 19 in the Metropolitan Museum of Art"

Romano, James F., The Brooklyn Museum: "A Painted Fragment from the Tomb of D'w at Deir el Gebrawi"

Ryan, Donald F., Pacific Lutheran University: "Giovanni Battista Belzoni: Oh so misunderstood!"

Ryan, Donald P. and John Rutherford, Pacific Lutheran University: "Problems and Priorities in the Preservation of the Valley of the Kings"

Schwabe, Calvin W. and Andrew H. Gordon, Agricultural History Center, University of California, Davis: "'Live Flesh' and 'Opening-of-the-Mouth,' Part One: Biomedical and Ethnological Aspects"

Seeger, John A., Northern Arizona University: "Use of the Archimedes Screw in Egypt"

Sidebotham, Steven E., University of Delaware: "The 1991 and 1992 Seasons of Fieldwork at 'Abu Sha'ar (Red Sea Coast)"

Silverman, David, University Museum, "Religious Inscriptions From the Delta"

Singerman, Diane, American University, "The Invisible Becomes Visible" From Networks to Political Violence in Egypt"

Smith, Stuart C., University of California, Los Angeles: "Aspects of Personal Piety at Askut from the Late Middle Kingdom through the New Kingdom"

Stone, Mark C., Yale University: "The Highest Established Year Date for Senwosret II"

Sykora, David, U.S. Army Corps of Engineers, "Relevance of Engineering Study in Preservation Strategy Following October 12, 1992 Cairo Earthquake"

Teeter, Emily, The Oriental Institute, University of Chicago: "Ex Votos From Medinet Habu"

Tignor, Robert L., Princeton University: "A Failed Neo Colonial Vision: Britain and the Egyptian Private Sector, 1945-52"

Tobin, Vincent A., Saint Mary's University, Halifax, Canada: "Sinuhe Is Not Above Suspicion"

Van Lepp, Jonathan, Pasadena, CA: "Allegory Along the Nile"

Van Sichen, Charles, San Antonio, TX, "The Storehouses of Nehy"

Vinson, Steven, Johns Hopkins University: "The Tarkhan Planks Revisited"

Vitalis, Robert, Clark University, "Reopening the Account of the Egyptian Revolution"

Wight, James, University of Michigan, "Field Investigation of Damage to Islamic Monuments Caused by the Egyptian Earthquake of October 12, 1992"

Wilkinson, Richard, University of Arizona: "Iconography of the Tomb of Ay (WV-23)"

Williams, Caroline, The College of William and Mary, "The History of the Deterioration of the Cairo Islamic Monuments"

THE

NEWS

FROM

NEW YORK



ANNUAL MEETING IN BALTIMORE

The Forty-Fourth Annual Meeting of the American Research Center was held in Baltimore April 23-25th, 1993. The host institution was the Department of Near Eastern Studies of the Johns Hopkins University, and the chairperson of Local Arrangements was Dr. Betsy Bryan. Seventy-nine papers were read and some 250 people were registered for the three-day event.

There were several highpoints of the meeting, the chief one being the "Great Sunday Lecture" that was given by Dr. Gunter Dreyer, Deputy Director of the German Archaeological Institute of Cairo, on his ten-year work at Abydos. Dr. Dreyer's finds are leading him to cast original light on the origins of the state, the beginning of the written language, and the early religious practices in the Valley of the Nile. Dr. Dreyer's participation in the Annual Meeting was thanks to a grant from the Deutsches Forschungsgemeinschaft, while his stay in Baltimore was underwritten by ARCE and the Department of Near Eastern Studies at the University.

The other highlight of the Meeting was a specially convened panel on "The Islamic Monuments of Cairo: Before and After the Earthquake." The panel included Dr. Jim Wight of the University of Michigan, David Sykora of the US Army Corp of Engineers, and David Look of the USD National Parks Service, American engineers who had gone to Cairo in the aftermath of the quake at the invitation of the Egyptian Antiquities Organization, and who reported on their finds for the first time. Other participants included Dr. John V. Rodenbeck who as President of the Society for the Preservation of the Architecture Resources of Egypt has followed more closely than perhaps anyone else in the last twenty years the political efforts by Egyptian authorities to preserve their own monuments. Dr. Caroline Williams gave an overview of the preservation movement in Cairo, and Dr. Irene Bierman described the value of the endangered monuments from an aesthetic viewpoint.



A number of discussants were available to give rich context of preservation attempts—Jane Slate Siena of the Getty Conservation Institute, and Jelena Pantelic of the National Center for Earthquake Engineering Research at SUNY Buffalo among them.

There were two social highlights of the Meeting. The first was an Open House that Dr. Bryan hosted in her own spacious home on the eve of the Meeting. The second was a Crab and Chicken Feast she arranged on the University Lawn on Saturday evening. Equipped with special wood hammers, banqueters easily dissembled the soft shell crabs and happily and noisily pounded the table with Nilotic fervor as events got underway.



Outgoing President Afaf Marsot at the Crab Feast.



Board members Mark Lehner and Bruce Ludwig listening to Jane Siena (who is not shown but is sitting across the table from them).

Dr. Mary Ellen Lane, Executive Director of the Council of American Overseas Research Centers of the Smithsonian Institution, was honored for her many contributions to ARCE. She had been Assistant

Director for Development during 1982-86 in Cairo, raising some \$600,000 on behalf of the Center during the first Challenge Grant Development Drive. As head of CAORC, she has offered much valuable assistance to the directors of ARCE and is spear-heading efforts to get new federal funding for the Center.



Terry Walz, with Mary Ellen Lane and daughter Julia and husband Colin Davies (far left) in front of Mary Ellen's replica of Queen Nefertiti that was presented to her at the annual meeting in appreciation of her contributions to ARCE.

In accepting the award, which was a replica of the bust of Nefertiti in the Cairo Museum that Mark Easton had hand-carried from Egypt, Dr. Lane provided a hilarious account of her years at the Center that held the throng under the banquet tent both enthralled and convulsed in laughter. Some were heard to say that she should be honored every year so that she could be called upon to perform anew.



Dennis Forbes, Editor of KMT Magazine is cracking a crab at the Crab Feast.

CONSORTIUM NEWS

A new member of the consortium is the Institute for Nautical Archaeology of the Texas A & M University. The director of the Institute, Chip Vincent, and a member of the Institute, Cheryl Haladane, are spearheading efforts to establish a small branch of the Institute in Egypt. The Branch would encourage underwater archaeology, particularly in the Mediterranean.

SISTER ORGANIZATIONS

The American Research Institute in Syria (ARUS) was founded in 1993. The steering Committee is headed by Oleg Grabar (President), and includes: Fred M. Donner (Vice President), Andrew Moore (Secretary); Steven Heydemann (Treasurer); Gerlad L. Vincent (Executive Director); Thomas L. McClellan (Director in Syria); Lee L. Bean, Peter Pelham, Linda S. Schilcher, and Glenn M. Schwartz. The Institute is dedicated to facilitating research and scholarship on Syria from prehistoric to modern times. ARIS invites individuals and institutions interested in scholarly study of Syria to join. Membership applications are available from the secretary at: c/o Council of American Overseas Research Centers, 1100 Jefferson Drive, SE, IC 3123, Washington, D.C., 20560.

NEWS OF FELLOWS

Joel Beinon (Fellow 1986) had a Fulbright for the 1992-93 year to study for research in Egypt and Israel to study "The Dispersion of Egyptian Jewry: Narratives of Politics, Culture, and Identity."

GRANTS AND FELLOWSHIPS

ARCE was awarded \$192,800 in support of fellowships and other programs by the United States Information Agency for the 1993-94 year. Several new programs are part of the new grants: Fellowship for a curator from the Egyptian museum to travel to American collections to study documentation and display; and a three-month travel fellowship for an American archaeologist to work with one of the Egyptian teams currently excavating in the northern Sinai. Further details on these new programs are available from the ARCE national office.

The Samuel H. Kress Foundation renewed its support of the Kress Predoctoral Fellowship in Egyptian Art and Architecture for the 1993-94 year. The Kress Fellow for this Academic year is Josef Wegner of the University of Pennsylvania.

The March 23, 1993 edition of NYU Today, a newspaper for the New York University community

announced that a gift of \$19.5 million from a fund at New York Community Trust established by the late Lila Acheson Wallace, co-founder with her husband of *Reader's Digest*, to the Institute of Fine Arts (IFA) of New York University will support the Lila Acheson Wallace Professorship of Ancient Egyptian Art at the IFA. The gift will also provide funds for other IFA programs in ancient Egyptian art and modern art, graduate student fellowships, visiting scholars, as well as a Lila Acheson Wallace Professorship of Modern Art.

The Lila Acheson Wallace Endowment Fund, a restricted endowment, will support through its annual income: The Lila Acheson Wallace Professorship of Ancient Egyptian Art; The Lila Acheson Wallace Professorship of Modern Art; Academic programs in ancient Egyptian art and modern art; The Lila Acheson Wallace Fellowship Program, which will provide fellowships in Egyptian art, modern art, and ancient Near eastern, Greek and/or Roman art; and The creation and operation of a Visiting Scholars Program, which will enable the Institute to bring instructors and researchers to IFA, with a preference for visiting scholars in ancient Egyptian art, modern art, and ancient Near Eastern, Greek and Roman art. Bernard V. Bothmer is the first holder of the chair in ancient Egyptian art.

Fellowships for Arabic Language Study

The Center for Arabic Study Abroad (CASA) offers a limited number of fellowships for Arabic language study at the American University in Cairo to graduate and upper-division undergraduate students committed to a career in Middle East Studies. Successful applicants must be U.S. citizens or Permanent Residents, have had a least two years of Arabic language study, be enrolled in an academic program at an accredited university or college, have attained a degree of scholarly and emotional stability sufficient to enable full participation in intensive Arabic language study abroad, and must pass a written examination which will be given to all applicants at a school in their locality on Friday, February 4, 1994 from approximately 9:00 a.m. to 3:00 p.m. Two programs are available: 1. a two month summer institute concentrating on colloquial Egyptian Arabic and 2. a full-year program including colloquial but emphasizing literary Arabic. (The full-year program is primarily open to graduate students.)

Application deadline is January 1, 1994. Applications can be obtained by contacting the Middle East Department at your university or by writing to: Center for Arabic Study Abroad, The Paul H. Nitze School of Advanced International Studies, 1619

Massachusetts Avenue, N.W., Washington, D.C., 20036-1983 or call 202-663-5751.

1994 Refresher Course for Professors of Humanities and Social Sciences

The Center for Arabic Study Abroad (CASA) will offer a seven week program (June 9 - August 1, 1994) with a refresher course for professors of humanities and social sciences whose specialties focus on any part of the Islamic period and who are U.S. citizens or Permanent Residents.

The course, conducted at the American University in Cairo, emphasizes work on aural, oral, and written Modern Standard Arabic. Tutorial and special classes are also given to Accommodate the special interests of the fellows.

The fellowship award covers round-trip airfare, tuition, and maintenance allowance in Egyptian Pounds equivalent to \$600 per month. A program fee of \$750 is charged to the fellow once an award has been accepted. Applicants must have a strong background in the Arabic Language. Application Deadline is January 1, 1994. Applications can be obtained by contacting the Middle East Department at your university or by writing to: Center for Arabic Study Abroad, The Paul H. Nitze School of Advanced International Studies, 1619 Massachusetts Avenue, N.W., Washington, D.C., 20036-1983 or call 202-663-5751.

Non-U.S. Citizens or permanent residents may apply to participate on a Pay-Your-Own Way basis.

The Royal Ontario Museum announces the annual Veronika Gervers Research Fellowship in Textile and Costume History of up to \$9,000 CAN to be awarded to a scholar working on any aspect of textile or costume history whose research makes direct use of, or supports, any part of the ROM collections that cover a broad range of time and geography. For information, contact Chair, Veronika Gervers Memorial Fellowship, Textile Department, Royal Ontario Museum, 100 Queens's Park, Toronto, Ontario, Canada M5S 2C6; (416) 586-5790. Deadline for applications is November 15, each year.

UPCOMING CONFERENCES AND SYMPOSIA

In October, the Egyptian American Professionals Society in association with ARCE and the Kevorkian Center for Near Eastern Studies mounted an all day symposium on the situation in contemporary Egypt, "Egypt at the Crossroads." Experts from the U.S. and Egypt participated including some of the best informed people now writing on political Islam. The Chairpersons were Dr. Morad Abousaba of Rutgers Univer-

sity and Ambassador Richard Nolte. The speakers and the subjects of their talks included: Mona Mikhail, New York University, "Tolerance in Islam"; Khalid Abou el-Fadl, Princeton University, "Islam and the Human Rights Issue"; Mary Ann Weaver, writer "The Rise of Political Islam"; Arlene A. MacLeod, Bates College, "The Status of Women and the Rise of Islamic Fundamentalism"; Ahmed Kamal Abou el-Magd, attorney, Cairo, "Contemporary Interpretation of Islamic Laws"; Ibrahim Shahatta, The World Bank, "The World Bank and Egypt"; Ibrahim Khalifa, consultant, "Egypt at the Crossroads: Economic and Business Decisions". The Keynote Speaker was Mohammed Sayyed Ahmed of Al-Ahram Newspaper, Cairo. Other guest speakers included: Rushdy Said, Ambassador Ashraf Ghorbal and Judith Kipper.

In conjunction with the reopening of the Egyptian West Wing at the Brooklyn Museum, on Saturday, December 4 1993, ARCE will hold a symposium entitled: "Temples, Tombs and The Egyptian Universe." Five renowned experts in the fields of ancient Egyptian art, archaeology, and religion will present recent findings that expand upon major themes in the Egyptian West Wing reinstallation. Speakers include Dr. Lanny Bell, Associate Professor of Egyptology, The Oriental Institute, and Department of Near Eastern Languages and Civilizations, University of Chicago on "Egyptian Kingship"; Dr. David O'Connor, Professor and Curator, Egyptian Section, University Museum, University of Pennsylvania, on "Temples and Religion in Ancient Egypt"; Ms. Carol Andrews, Assistant Keeper (Senior Research Assistant), Department of Egyptian Antiquities, The British Museum on "Ancient Egyptian Funerary Amulets: Protection for the Afterlife"; Dr. Herman te Velde, Professor of Egyptology, specializing in ancient Egyptian religion at the Rijksuniversiteit Groningen, the Netherlands, on "Mut and Other Ancient Egyptian Goddesses"; and Dr. Robert K. Ritner, Assistant Professor of Egyptology, Yale University, on "Magic and Popular Religion."

The Textile Society of America will hold its fourth biennial symposium September 22-24, 1994, at the Fowler Museum of Cultural History, UCLA, Los Angeles. The theme will be *Contact, Crossover, Continuity*. This broad theme encompasses all textiles that have been subjected to external influence and exist subsequently in an altered form. Deadline for abstracts is December 1, 1993. For Information, contact Louise W. Mackie, Textile Dept., Royal Ontario Museum, 100 Queen's Park, Toronto, Ont. M5S 2C6, Canada. Or call, 416-586-8055, FAX 416-586-5863.

NEW YORK LECTURE SERIES

October 5: Nawal Saadawi, Egyptian feminist writer, "Women in Egyptian Literature and Politics." This lecture is co-sponsored with the Kevorkian Center near Eastern Studies.

October 23: James Allen, Associate Curator, Department of Egyptian Art, Metropolitan Museum of Art, "Through Ancient Egyptian Eyes."

October 30: Catherine Roehrig, Assistant Curator, Department of Egyptian Art, Metropolitan Museum of Art, "Tombs And Temples in Ancient Egypt."

November 20: Marsha Hill, Assistant Curator, Department of Egyptian Art, Metropolitan Museum of Art, "A Spiritual Materiality: Egyptian Art and Minor Arts." 10:00 a.m., Uris Center Auditorium, Metropolitan Museum of Art (MMA Lecture).

November 28: Dietrich Wildung, Director, The Egyptian Museum, Berlin, "Gold of Meroe: Reuniting a Treasure." 3:00 p.m., Grace Rainey Rogers Auditorium, Metropolitan Museum of Art (MMA Lecture).

December 5: Timothy Kendall, Associate Curator, Department of Egyptian, Nubian, and Ancient Near Eastern Art, Museum of Fine Arts, Boston, "The Pyramids of the Sudan." 3:00 p.m. Grace Rainey Rogers Auditorium, Metropolitan Museum of Art (MMA Lecture).

December 11: William Y. Adams, Department of Anthropology, University of Kentucky, "Nubian Art." 10:00 a.m. Uris Center Auditorium, Metropolitan Museum of Art (MMA Lecture).

December 12: William Y. Adams, Department of Anthropology, University of Kentucky, "The Queens of Meroe." 3:00 p.m. Grace Rainey Rogers Auditorium, Metropolitan Museum of Art (MMA Lecture).

December 18: David O'Connor, University Museum, University of Pennsylvania, "Who Were The Egyptians?" 10:00 a.m. Uris Center Auditorium, Metropolitan Museum of Art (MMA Lecture).

Fall Courses

In October, Dr. Robert S. Bianchi, presented a 4 lecture series entitled "The History of Egyptian Art as Respresented in American Collectoins." Held at the Metropolitan Museum of Art, the lectures presented the latest theories in the history of Egyptian art using examples from North American collections with emphasis on the collections in Boston, Brooklyn and New York.

MUSEUM NEWS

The Brooklyn Museum's long awaited reinstallation of the Egyptian collection will be a highlight of a complete reopening of all three floors of exhibition space in the renovated West Wing of the Museum in December, 1993. The Egyptian collection will be installed in two sections on the third floor of the West Wing. One portion will consist of a chronological presentation of many of the finest works, ranging from 1350 B.C. through the reign of Cleopatra VII, 51-30 B.C., selected from the permanent collection of more than 10,000 objects. This presentation will include some of the most precious objects from the Amarna Period through the Ptolemaic Period and will detail the stylistic achievements of Egyptian artists during more than 1,300 years of pharaonic history.

The second section of the reinstallation, organized around the themes of Temples, Tombs, and the Egyptian Universe, will explore the complex nature of ancient Egyptian religious beliefs and practices as illustrated by nearly 270 objects from the collection. For further information call 718-638-5000.

The University Museum of Archaeology and Anthropology, University of Pennsylvania's special exhibition "Ancient Nubia: Egypt's Rival in Africa", which was featured in Newsweek and on the June 1993 cover of Smithsonian Magazine, begins its national tour in January of 1994. The exhibition will travel to The Newark Museum, Newark New Jersey; The Bowers Museum of Cultural Art, Santa Ana, California; the Lowe Art Museum, University of Miami, Coral Gables, Florida; the Rochester Museum and Science Center, Rochester, New York; the National Museum of African Art, Smithsonian Institution, Washington, D.C.; the Kelsey Museum, Ann Arbor, Michigan; the Baltimore Museum of Art, Baltimore, Maryland; and the Minneapolis Institute of Arts, Minneapolis, Minnesota. For further information call 215-898-4000.

The Newark Museum will be the first venue for the only New Jersey-New York area showing of "Ancient Nubia: Egypt's Rival in Africa." The exhibition will run from January 27 through April 17, 1994. The museum will feature a number of public events in conjunction with the exhibition. David O'Connor, organizer of the exhibit, will lecture at the January 27th member's opening. Saturday, February 5th Nubian performers will entertain. Saturday, February 26 a day-long symposium will be presented.

Among the speakers scheduled are: **Peter Lacovara** and **Timothy Kendall** Assistant Curators, Department of Egyptian Art, Museum of Fine Arts, Boston; **Frank M. Snowden, Jr.**, of Howard University and **William Y. Adams** of the University of Kentucky. Sunday February 27, internationally known musician, **Hamza el-Din** will perform. For further information call, 201-596-6550.

The Newark Museum exhibition in their Junior Gallery called "*Stepping into Ancient Egypt: the House of the Artist Pashed*" has been extended through August 14, 1994.

The **Oriental Institute Museum** of the University of Chicago recently opened a new permanent exhibit focusing on ancient Egyptian artisans, their tools and artistic techniques. The exhibit features many graphics and artifacts that have never been on display.

The exhibit is divided into discussions of how artisans were organized, various artistic techniques, tools and how many techniques and skills were combined in a single work of art. For further information call, 312-702-9520.

The University of Tennessee at Knoxville, **The Frank H. McClung Museum**, recently opened their new permanent exhibit, "*Ancient Egypt: The Eternal Voice*." A focal point of the exhibit is the sarcophagus and mummy of **Djed-Khons-Iwef-Ankh**, priest of the temple of **Amun-Re** at **Karnak** dated to Dynasty XXI, ca. 1085-950 B.C.

In August, **Dr. James E. Harris** and his associate **Dr. Brian Ingalls**, visited The McClung Museum to X-ray the mummy in the collection. A television crew filmed every step of the research and the film, which will air this Fall, will be part of a series on the Learning Channel, cable network, called "Archaeology," in cooperation with the Archaeological Institute of America and the magazine, *Archaeology*.

The Frank H. McClung Museum is located on the Campus of the University of Tennessee at Circle Park Drive. Admission is free. For further information, call 615-974-2144.

San Diego Museum of Man presents "*Life and Death on the Nile: Sun Gods and Mummies in Ancient Egypt*." Some five hundred recently donated objects complements the museum's own collection in a two part exhibition focusing on daily life in ancient Egypt and concern for the afterlife. The exhibit will run indefinitely. For Further information call 619-239-2001.

PEOPLE IN THE NEWS

In the Grid section of the *Newsletter of the University Museum of Archaeology and Anthropology* of the University of Pennsylvania, Spring 1993, noted was the fact that **Dr. David Silverman**, Curator of their Egyptian Section, recently returned from Egypt where he directed the Museum's epigraphic expedition. The goal of the mission which is operated jointly by the Museum of Archaeology and Anthropology, the State University of Leiden in the Netherlands and the Museum of Fine Arts in Boston, is to make facsimile copies of the inscriptions and relief decorations in the tombs of the late Old Kingdom through the Middle Kingdom. Previous seasons were spent at el Bersheh in Middle Egypt. Their last season was used for recording comparative material, and the expedition began work on a new concession at Saqqara in the Teti Pyramid Cemetery. Several tomb chapels contemporaneous with those at Bersheh were surveyed, mapped, studied, photographed and recorded.

In December of 1993, Dr. Silverman was one of three Americans invited to address an international symposium held in honor of the 100th birthday of **Adriaan de Buck**, compiler of the Coffin Texts. Dr. Silverman presented the results of his research on Coffin Texts.

As of July 1, 1993, **Dr. Robert P. Bergman** assumed the post of the Director of The Cleveland Museum of Art. Dr. Bergman has been Director of the Walters Art Gallery in Baltimore, Maryland, since 1981 serving concurrently as an adjunct professor of art history at Johns Hopkins University.

NEW PUBLICATIONS

In September, The Oriental Institute had a special preview and opening reception at the Richard Gray Gallery in Chicago, for the new Oriental Institute publication of rare photographs entitled, "*Lost Egypt: Photographic Images from Egypt's Past*," The exhibition was the first public showing of thirty limited-edition photographs produced for portfolios sponsored by Chicago House, home of the Oriental Institute's Epigraphic Survey in Luxor. The photographs, taken between 1880 and 1930, were produced primarily for the tourist trade, and present early images of temples and monuments, life on the Nile, and Egyptian harems. The show was extremely well received and its original one week engagement has been extended indefinitely. A possible tour of the photographs is now being considered. The portfolio consisting of the 30 images have been produced in a limited edition of 200 and are available for sale through The Oriental Institute's



One of the University of Chicago's collection of rare photographs produced for portfolios entitled "*Lost Egypt: Photographic Images from Egypt's Past*."

publications office for the price of \$2,000 each. For information, contact the publications office at 312-702-9508.

Princeton Papers: In Near Eastern Studies, a new journal from Darwin Press, Edited by **Charles Issawi** and **Bernard Lewis**, will be published as a set of occasional papers dealing with the Near East. Each issue will be self-contained and cover a variety of topics. No restrictions will be put on the nature of the articles presented. It is expected that they will range from the pre-Islamic period to the contemporary and that they will deal with the widest variety of disciplines: History, philology, literature, law, religion, politics, economics, sociology and others.

The editors believe that many articles fail to be published for reasons not connected with their intrinsic merit, for example, because they are too long or because they deal with topics that are highly specialized. Princeton Papers hopes to remedy this situation and will significantly widen the opportunities of publication available to scholars in the field, particularly for younger scholars—thus constituting a useful supplement to existing journals in the Islamic and Near Eastern fields. Scholars are invited to submit manuscripts they feel are suitable to: The Editors, Princeton Papers, 110 Jones Hall, Princeton University, Princeton, NJ 08544. All orders should be addressed to: The Darwin Press, Inc., Box 2202, Princeton, NJ 08543

Rushdi Said, Consulting Geologist, formerly head of the Geological Survey of Egypt, *The River Nile - Geology, Hydrology and Utilization*. (Pergamon Press, 1993: \$120.00)

This multidisciplinary book by the author of *The*

Geology of Egypt Attempts to reconstruct the history of the River Nile from its origins to its present shape and regimen and also to ascertain the amount of water which has been carried by the river during the course of its history. It examines the manner in which this water was utilized in the past and the ways in which it will have to be used in the future if the inhabitants of the river basin are to cope with their anticipated needs.

Comprising four parts, Part One traces the geological history of the Nile from the time it started to excavate its valley some six million years ago until the present shape was assumed during the wet period which affected Africa after the retreat of the ice of the last glacial age some 10,000 years ago. Part Two deals with the amount of water that the river and its tributaries carry at present and have carried in the past. Part Three discusses the utilization of the water of the Nile from the time of the first appearance of man in the valley until the present time. It traces man's attempt to harness the river from the earliest time to the building of the Aswan High Dam. The book evaluates the effects of the dam after twenty years of operation. Part Four covers the present water supply-demand balance in each basin state and discusses the future plans of these countries to use the waters of the Nile. The rapidly growing populations and the prolonged droughts of recent years have put pressure upon the available waters of the river.

Leo Depuydt, *Conjunction, Contiguity, Contingency, On Relationships Between Events in the Egyptian and Coptic Verbal Systems*. (Oxford University Press, 1993, \$60.00 cloth; \$48.00 paper.)

Language is in large part about the description of events occurring in the world around us. Relationships of different sorts may be perceived between those events and some of these relationships can be expressed by specific verb forms—or by syntactic constructions involving specific verb forms. This book examines this facet of the Egyptian and Coptic verbal systems in isolation, singling out three types of relationships between events and the linguistic means by which they are expressed: conjunction, contiguity, and contingency. Covering more than 3,000 years of language history, Depuydt's study provides an illuminating look at the grammar of hieroglyphic Egyptian and its linear descendant, Coptic. This work constitutes a significant advancement in our understanding of the ancient language of Egypt.

NEWS FROM THE NORTHERN SINAI PROJECT

The following report was submitted by **Dr. K.A. Grzymski** on the Royal Ontario Museum/Egyptian

Antiquities Organizations' North Sinai Project:

"The Pelusium West Project is a joint Egyptian/Canadian undertaking carried out within the framework of the North Sinai Archaeological Salvage Campaign. The main objectives are to salvage, protect and conserve the remains of the West sector of Pelusium, a Graeco-Roman and Coptic site (3rd century B.C. - 6th century A.D.) and to provide training opportunities for junior inspectors of the EAO.

This year a brief field season at Pelusium West (11 April - 2 May, 1993) and some laboratory time was funded by the Canadian International Development Agency (CIDA) on an exceptional basis and for one season only. The total cost (including airfares and fees for staff and workers) came to only US \$11,000. The project was conducted and directed jointly by Mohamed Abdel Maqoud and Mohammed Samia on the Egyptian side and by Julie Anderson and myself on the Canadian side. Apart from conducting a surface survey excavation we were also engaged in training junior EAO officers in archaeological field and recording techniques on the explicit wish of Mohamed Abdel Maqoud. It all worked very well and the Egyptians would like us to continue working at Pelusium West."

EGYPT IN THE NEWS

Ghost Town Where Byzantines Mined Gold

In the June 8, 1993 edition of *The New York Times*, an article by reporter John Noble Wilford announced that archaeologists exploring a ghost town in the remote eastern desert of Egypt have discovered the remains of what almost certainly was a major gold-mining operation for the Byzantine Empire. The stark granite cliffs surrounding the town were the source of a rich supply of the metal that gilded the icons and lavish art of early Christianity.

The site, called Bir Umm Fawakhir, should give scholars a rare look at the conditions of ordinary people in Byzantine Egypt, a poorly understood period from A.D. 330, when control of the Roman Empire shifted to Constantinople, until the Muslim conquest in A.D. 642.

In announcing the discovery, Dr. Carol Meyer, an archaeologist at the Oriental Institute of the University of Chicago, said that Bir Umm Fawakhir was one of only two Byzantine villages known in Egypt, and by far the better-preserved one. The partial walls of granite cobbles are still standing, and they outline the ruins of more than 200 houses in the central village. There remain wells, streets and quarries, as well as outlying settlements, some with more than 40 structures.

Pottery fragments show that the site, about 60 miles east of Luxor, near a road between the Nile River and the Red Sea, was an active settlement of miners and other workers in the fifth and sixth centuries. Some of the designs include Christian crosses. Labels painted in red on wine jars were in Greek.

The implications of such a large gold-mining community are not yet clear to Egyptologists. It could be, Dr. Meyer said, that Bir Umm Fawakhir shows that the economy of Byzantine Egypt was stronger than previously thought.

Archaeologists Discover 3,200-Year-Old Tomb

The New York Times, May 23, 1993, announced that Egyptian and German archaeologists have found a 3,200-year-old underground tomb near the Pyramids of Giza, in Abu Sir, Egypt. The Tomb was built for a man named Min-Nakht, and army commander and ambassador for Pharaoh Ramses II. It is possible the tomb might be part of an entire previously unknown necropolis.

Egyptian Antiquities Organization Head Quits

The Egyptian Gazette, June 27, 1993 reported that Culture Minister Farouk Hosni approved the resignation of the Egyptian Antiquities Organization (EAO) Dr. Mohammed Ibrahim Bakr from his post and the appointment of Abdel Halim Nouredin, who had been Deputy Chairman of the Faculty of Antiquities.

OBITUARIES

The New York Times, June 5, 1993, reported the passing of Richard A. Parker, professor emeritus of Egyptology at Brown University.

Professor Parker came to Brown in 1949 after teaching at the University of Chicago, for which he did extensive field work in Egypt. At Brown he was appointed Wilbour Professor of Egyptology as well as chairman of its new department of Egyptology.

In 1951 he went to Egypt to examine monuments linked to ancient astronomy, and a few years later he studied papyri at Paris, Florence, Vienna, Copenhagen and Oxford, in Britain.

He took a special interest in the history of ancient science and mathematics and wrote or collaborated on a dozen books. He retired in 1972.

While teaching in Chicago, he joined a permanent expedition based in Luxor, Egypt, and became its field director, studying the mortuary temple of Ramses III.

Among his books were "The Calendars of Ancient Egypt" (University of Chicago Press, 1950) and, with

Waldo H. Duberstein, "Babylonian Chronology 626 B.C.-A.D.75" (Brown University Press, 1956).

Dr. Fritz Hintze

The ARCE office was informed by the Institute for Sudan Archaeology and Egyptology of the death of Dr. Fritz Hintze on March 30, 1993, who died in a car accident.

CHAPTER NEWS

Southern California

In November 1993, Dr. Carol Redmount, Assistant Professor, University of California, Berkeley, will speak to the chapter on "The Second Intermediate Period in the Delta at Wadi Tumilat".

In January, 1994, Dr. Cornelius Von Pilgrim, Director of Elephantine Excavations for the German Archeological Institute in Cairo, will be in Los Angeles for a visit and will give a lecture to the chapter.

For further information, contact Noel Sweitzer, president of the chapter, (213) 231-1104

Washington, D.C.

In October Terry Walz, Executive Director of ARCE addressed the chapter on current American archaeological activities in Egypt.

For further information on local chapter activities, contact Francis Niedenuhr, president of the chapter, at (202) 363-5196 or Brad G. Leissa, secretary-treasurer at (202) 686-3898.

North Texas

In October, Dr. Mark Lehner gave a lecture to the chapter on "The Pyramids of Egypt." In November, Dr. Gerry Scott will be the guest speaker for the chapter presenting a lecture on "Mummies." A group tour is being organized for the first weekend in December to tour Dr. Scott's exhibit on "Mummies" at the San Antonio Museum of Art. Also in December, an archaeological film on Egypt will be shown to members.

The chapter meets monthly at Southern Methodist University. For further information, contact Jim Murray, president of the chapter, (817) 561-1522.

South Texas

In October, Dr. Mark Lehner presented his lecture "The Pyramids of Egypt" to the chapter. For Further information, contact Polly Price, secretary of the chapter, (512) 657-2428.

Tucson, Arizona

The University of Arizona Museum of Art will present "Temple, Tomb and Dwelling" from October 3 to December 30, 1993. The exhibition is comprised of Egyptian Antiquities from the Harer Family Trust Collection. The following speakers will participate in a lecture series presented by the museum in conjunction with the exhibition: October 3, Dr. Gerry Scott III, "An Introduction to Egyptian Civilization"; October 6, Dr. Richard Wilkinson, "New Excavations of Royal Tombs in the Valley of the Kings"; October 13, Dr. Mikelle Omari, "Ancient Egyptian Influences and Issues in African and African American Art"; Dr. Nancy Thomas, "Egyptian Tombs: Houses for Eternity"; Dr. Brackette Williams, "Historical and Ideological Issues in Afrocentricity"; Dr. E.D. Cruz-Urbe, "Temples in the Religious and Daily Life of Egypt"; Dominique P. Bachmann, "Egyptian Roots in the Poetry of Joyce Mansour"; Dr. Martin Bernal, "The Influence of Ancient Egypt on Ancient Greece"; Dr. Robert S. Bianchi, "American Egyptomania: Three Centuries of Inspiration in Art Literature and Architecture." For further information, contact chapter president, Dr. Richard Wilkinson at (602) 621-3933.

THE NEWS FROM CAIRO



Since my return to Cairo from the ARCE Annual Meeting at Baltimore, the Cairo office has seen a period of intense activity from which it is only now emerging.

Even before the October, 1992 earthquake ARCE had planned an international workshop to discuss what could be done to save the deteriorating monuments of medieval Islamic Cairo. Of course the earthquake increased the international concern for Egypt's monuments, and by January it was obvious that our little workshop was going to turn into a major event.

Fortunately, I had recruited Dr. Jere Bacharach of the University of Washington and Ms. Barbara Fudge of Cairo to serve as co-coordinators to plan, organize and carry forth what had emerged as a major "International Conference on the Restoration and Conservation of Islamic Monuments in Egypt." This they did with great "heart," good spirit, and enormous effort. The result was a dynamic, smooth running, and focused conference.

The international conference was one of the first hosted by ARCE in years. There is no record here of the last such effort, but our readers may have a better memory.

At any rate, one objective of the conference was to ensure full Egyptian cooperation and participation in the effort. In this we were successful, the conference being co-hosted by ARCE, the EAO, and the Getty Conservation Institute, with funding from USIA, Getty and the U.S. Army Corps of Engineers as well as ARCE. We also had strong support from individual members of Cairo University's Faculties of Arts, Engineering and Archeology, although Cairo University did not co-host as originally hoped because of procedural difficulties.

I will not trouble you with the administrative crush of mounting such a conference, which among other

items required a last minute change of venue. Thanks to the American University in Cairo's kindness the conference was held at AUC's Jameel Center from June 12 - June 15.

Opening remarks were given by ARCE's Executive Director, Dr. Terry Walz, EAO Chairman, Dr. Mohamed Bakr, and Getty Conservation Institute's Ms. Jane Siena, and I made remarks on the "Spirit of the conference." A special note of thanks must be given to the Getty Conservation Institute for their generous participation which included Dr. Miguel Angel Corzo, Director of the G.C.I., Dr. Neville Agnew, Director of Special Projects, and Ms. Siena. The conference opened to a capacity audience of about 160, including Ambassador and Mrs. Pelletreau an USIA's Cultural Affairs Officer, Dr. Frank Ward. The EAO kindly hosted a gala dinner at the Semiramis Hotel for the participants on the opening night.

The conference included experts and scholars from Egypt, the United States, and Europe on all three days. The emphases were on the good work that had already been done on the monuments, reports of engineers who had recently surveyed the damage done by the earthquake, and ways and means to preserve the monuments in the future. Participants' energy remained high throughout.

We worked hard on the final day to come up with a "sense" of the conference which is reflected in the final resolutions. The meeting was well covered by the press. A side benefit of the conference was to focus attention on ARCE as an active player in the effort to conserve Egypt's monuments.

We hope to publish the papers delivered at the conference and its recommendations by year's end.

As many of you are aware last November we signed a long-term lease for new premises in the floor below the current ARCE office. The new quarters will be five times the size of our current quarters or 10,000 sq feet. The current ARCE offices will be converted into a Director's residence, so I will be living above the shop so to speak. The new premises will contain staff offices, the ARCE computer center, a large library, reception area, conference rooms, an auditorium, and four bedrooms, a bath and kitchen for visiting scholars. Construction is moving along well under the guidance of our Deputy Director, Mr. Ibrahim Sadek. We hope all construction will be completed by the new year.

At the Annual Meeting at Baltimore the ARCE Board of Governors approved the first systematic retirement plan for ARCE's Egyptian Staff, and the rationalization of the staff salary structure following the development of job descriptions for all employees. As a result of Ford Foundation donations we have

acquired two Peugeots and have retired the cars acquired eons ago. The Board also approved the budget for additional staff for our expanded center. The existing staff has responded with energy and intelligence to the increased pressures put upon them by our expansion and new initiatives.

As previous Cairo directors will doubtless attest, we rely upon the Egyptian staff at ARCE Cairo to wend our way throughout the system there, and they are performing with distinction.

We have prepared a new protocol to be negotiated with the Egyptian Government. It has been widely distributed for review and comment and once our Cairo based lawyers have reviewed the match between the English and Arabic versions, we will discuss it with the Ministry of Foreign Affairs.

Lastly our Executive Director, Terry Walz and our previous Treasurer Lew Staples visited ARCE Cairo for most of the month of June, contributing greatly to the success of our operations across this board here and providing sage advice and counsel for the period ahead.

We have had a number of visitors over the past 10 months, and I want you to know the welcome mat is out. We always enjoy learning about your latest projects and research, and it's nice to see friends from home.

The Egyptian Antiquities Fund

ARCE Cairo was engaged in a second major effort in preparing a response to a USAID request for a US non-profit organization to administer a \$15 million fund (in Egyptian pounds) for the preservation and conservation of Egyptian antiquities for all historical periods. I had been following this issue since last October and started developing specific projects as early as December, since in my view ARCE was the perfect candidate to act as administrator.

In mid May the request for proposal was advertised and ARCE had but six weeks to prepare its submission.

ARCE's final proposal exceeded 300 pages. It required the marshalling of our talent, and ARCE's former Treasurer, Lew Staples and our Executive Director, Terry Walz journeyed to Cairo to enter the fray. We hired Ms. Cynthia Shartzter, who was formerly involved with such submissions at ACOR, and Lew and Cynthia were the principal scribes responsible for our final proposal. Win or lose, it was a glorious effort.

The Egyptian Antiquities Fund (hereafter EAF) represents a major new initiative by the American Government and people to help Egyptians preserve their monuments. It came in response to the

earthquake, but, as we understand it, the legislation was also helped by long-time and continuing efforts by the Library of Congress to assist the national Library and Archive in Egypt to preserve and conserve its priceless collection of books and manuscripts in a more orderly and modern fashion.

The EAF could provide ARCE, through its consortium members and others, with a magnificent opportunity to significantly contribute to the preservation of Egyptian antiquities and to raise our profile in Egypt.

The EAF is the single most significant American effort to conserve the cultural heritage of the Nile Valley since the Nubian Salvage campaign of the 1960's—an effort in which ARCE also played a small but significant role, still remembered by our Egyptian friends and colleagues.

The proposal that has been assembled—in a nutshell—is a two-part program of conservation and training. It foresees a solicitation of conservation projects from interested and skilled American, foreign, an Egyptian parties on the one hand and their implementation on the ground and a multi-pronged effort to assist in the training of a variety of conservation technicians on the other. The EAF's lifetime is scheduled for three years, with a possible extension. The ARCE proposal foresees close collaboration with the Egyptian Antiquities Organization, without whose approval and involvement conservation cannot take place. Our proposal suggests establishing an informal binational committee to help in the selection and approval of conservation efforts.

The ARCE proposal included a number of "illustrative" projects—samples, if you will—of the sort that ARCE and its consortium constituents could be expected to sponsor. These "illustrative" projects emerged from the Memorandum we circulated to Board, Research Supporting, and Institutional Members in May and incorporated responses we received from a variety of institutions.

We need to stress at this point that none of these proposals can be funded, since one has been approved by the appropriate Committees for the fund, nor have any been approved by the EAO. Should ARCE be selected to administer the EAF, then formal solicitations will be advertised in professional and national media.

We firmly believe that the EAF represents a golden opportunity for ARCE to strengthen its name and contribute to the Center's well-being over the long run.

Mark M. Easton
Cairo Director

Archeological Excavations and ARCE Fellows

Clearances for both expeditions and fellows have proceeded smoothly this year. We do not make this observation to tempt the furies, but merely to note that we are the beneficiaries of a splendid level of assistance and cooperation from our Egyptian colleagues at the EAO and the Ministry of Higher Education.

ARCE FELLOWS IN CAIRO AS OF MAY 1993

Abou-Elwan, Reda, University of Pittsburgh, "Building a Functional Program in Mathematics for Pupils of Vocational Preparatory Schools in Egypt"

Bonine, Michael, University of Arizona, "Topography and the Qibla: Orientation and Islamic City Planning in Medieval Cairo"

Dunne, Bruce, Georgetown University, "Working Women and Social Order in Late 19th and Early 20th Century Egypt"

Hasanen, Mohy El-Din, University of Utah, "Agricultural Extension in Egypt: A New Management Perspective for Increased Effectiveness"

Hassan, Ali Bakr, University of California, Los Angeles, "The Political Role of Merchants in the Abbasid Da'wah"

Rouchdy, Aleya, Wayne State University, "Egyptian Folktales: A Social Linguistic Study"

Stetkevych, Suzanne, Indiana University, "Qasidah and Qur'an in Arab-Islamic Culture: Poetic Creativity Versus the Inimicability of the Qur'an"

Soliman, Amr Saadeldin, Faculty of Medicine, Menofeia University Egypt, "Impact and Underlying Factors of Improper Feeding Practices in the Management of Diarrhea—A Follow up Study in Rural Egyptian Population"

Viebrock, Jake, University of California, Los Angeles, "Society and History: The Foundation of the Islamic Community of Egypt (642-969 A.D.)"

EXPEDITIONS WORKING IN EGYPT AS OF MAY 1993

PENNSYLVANIA-YALE: Director: David O'Connor, William Kelly Simpson, *South Abydos Project*: Field Director: Stephen Harvey, Members: Denise Doxy, Joseph Wegner, Brigit Crowell, Laura Foos, Mary Ann Pouls, David Goodman, Denise Hoffman, Nubi Khalifa
Terminated April 30, 1993

PENNSYLVANIA-YALE: *Abydos Settlement Site Project*: Field Director: Matthew Adams, Members: Paula Dardaris, John Elsworth, Christina Kohler, Thomas Hikade, Richard Barnes, Richard Redding, Mary Ann Murray
Terminated May 20, 1993

MEMPHIS STATE UNIVERSITY: *Karnak Hypostyle Hall Project*: Field Director: William Murnane, Members: Edward Bleiberg, Betty Hutcheson, Lorelei Corcoran

AMERICAN RESEARCH CENTER IN EGYPT: *Theban Tombs Publication Project*: Field Director: Peter A. Piccione
Terminated June 28, 1993

UNIVERSITY OF CALIFORNIA, BERKELEY: *Tell El-Muqdam Project*: Field Directors: Carol Redmount, Renee Friedman, Members: Joan Knudsen, Antonia Durbin, Brian Muhs, Judy Van Voast, Joel Poulson, Joe Major, Taber James, Loretta James, Pat Paice, Mark Talley, Scott Goodfellow, Joe Rickert, Bodil Martensen

AMERICAN UNIVERSITY IN CAIRO: *Theban Mapping Project*: Field Director: Kent Weeks, Members: Susan Weeks, Laila El-Meligy, Rasha El-Naggar

NEW YORK UNIVERSITY, INSTITUTE OF FINE ARTS: *Theban Tomb Painting Project*: Field Director: Melinda Hartwig



ARCE REPORTS

1. *Quseir al-Qadim 1978: Preliminary Report*. D. S. Whitcomb and J. H. Johnson. 1979. Pp. 352, 57 figures, 89 plates. Paper. \$15.50
2. *Mendes I. R. K. Holz, D. Stieglitz, D. P. Hansen, E. Ochsenchlager*. 1980. Pp. xxi + 83, 40 plates, indexes. Cloth. ISBN 0-936770-02-3. \$45.00
4. *Cities of the Delta, Part 1: Naukratis: Preliminary Report on the 1977-78 and 1980 Seasons*. W. Coulson, A. Leonard, Jr. 1981. Pp. xiv + 108, 46 illus., 10 plates. Paper. ISBN 0-89003-080-4. \$16.00
5. *Cities of the Delta, Part 2: Mendes: Preliminary Report on the 1979 and 1980 Seasons*. K. L. Wilson. 1982. Pp. xiii + 43, 35 illus. Paper. ISBN 0-89003-083-9. \$14.50
6. *Cities of the Delta, Part 3: Tell el-Maskhuta: Preliminary Report on the Wadi Tumilat Project 1978-1979*. J. S. Holladay, Jr. 1982. Pp. x + 160, 3 foldouts, 46 plates. Paper. ISBN 0-89003-084-7. \$22.25
7. *Quseir al-Qadim 1980*. D. S. Whitcomb, J. H. Johnson. 1982. Pp. 418. Paper. ISBN 0-89003-112-6. \$23.50
8. *Fustat Expedition Final Report. Vol. 1: Catalogue of Filters*. George T. Scanlon. 1986. Pp. x + 153, 24 plates. Paper. ISBN 0-936770-13-9. \$23.50
Cloth. \$32.50
9. *Archaeological Investigations at El-Hibeh 1980: Preliminary Report*. Robert J. Wenke. 1984. Pp. xii + 142, 12 plates. LC 84-050291. Paper. ISBN 0-89003-154-1. \$23.50
Cloth. ISBN 0-89003-155-X. \$32.50
10. *The Tomb Chamber of HSW the Elder: The Inscribed Material at Kom el-Hisn, Part 1: Plates. Ancient Naukratis, Volume 3*. David P. Silverman. 1989. Pp. ix + 146 (78 photos, 114 line figs., 2 foldouts). Cloth. ISBN 0-936770-17-1. \$29.50
11. *Fustat Expedition Final Report, Volume 2: Fustat-C*. Wladyslaw Kubiak and George T. Scanlon. 1989. Pp. x + 101 (68 photos, 45 line figs., 6 foldouts, color frontispiece). Cloth. ISBN 0-936770-21-X. \$32.50
12. *Deir el-Ballas: Preliminary Report on the Deir el-Ballas Expedition, 1980-1986*. Peter Lacovara. 1990. Pp. x + 67 (including figures) + 17 plates + 5 plans in pocket. Cloth. ISBN 24-4. \$29.50

ARCE CATALOGS

1. *The Luxor Museum of Ancient Egyptian Art Catalogue*. James F. Romano and others. 1979. Pp. xv + 219, 16 color plates, 169 illus. Cloth. ISBN 0-913696-30-7. \$20.00
2. *A Catalogue of the Scientific Manuscripts in the Egyptian National Library, Part I: A Critical Handlist of the Scientific Collections*. D. A. King. 1981. Pp. xx + 781 (Arabic), xviii + 18 (English). Paper. \$40.00
3. *Catalog of the Islamic Coins, Glass Weights, Dies and Medals in the Egyptian National Library, Cairo*. N. D. Nicol, R. el-Nabarawy, J. L. Bacharach. 1982. Pp. xxviii + 314 (English); xv (Arabic); 28 plates. Paper. ISBN 0-89003-114-2. \$39.50
4. *Mathematical Astronomy in Medieval Yemen: A Bibliographical Survey*. D. A. King. 1983. Pp. xiv + 98, 10 plates. Paper. ISBN 0-89003-098-7. \$17.00
5. *A Survey of the Scientific Manuscripts in the Egyptian National Library*. D. A. King. 1986. Pp. xiv + 332. Paper. ISBN 0-936770-12-0. \$49.50
Cloth. ISBN 0-936770-14-7. \$59.50
6. *An Historical Bibliography of Egyptian Prehistory*. K. R. Weeks. 1985. Pp. xxii + 138. Paper. ISBN 0-936770-11-2. \$15.00
7. *Greek Painted Pottery from Naukratis in Egyptian Museums*. Marjorie Susan Venit. 1989. Pp. xiv + 300 (85 photos, 391 line drawings, 66 line profiles). Cloth. ISBN 0-936770-19-8. \$49.50

ARCE PUBLICATIONS

8. *Averroes' Middle Commentary on Aristotle's Prior Analytics*. M. M. Kassem. Completed, revised and annotated by C. E. Butterworth, and A. A. Haridi. 1983. Pp. 43 (English) + 382 (Arabic). Paper. ISBN 0-93677-006-6. \$17.50

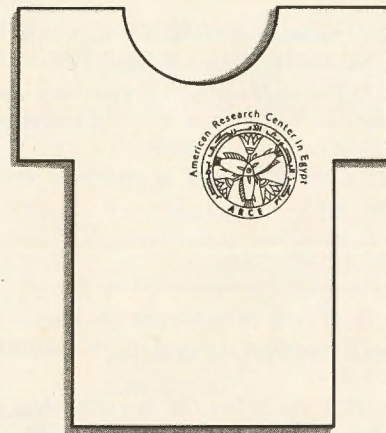
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